

تعلم
القرآن الكريم نطقاً ونطقاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 1

Part 1-10

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
DARUSSALAM



DARUSSALAM

Publishers & Distributors
Riyadh, Houston, New York, Lahore

Study the Noble Qur'ân

Word-for-Word

Volume 1 (Part 1-10)

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَدَنِيَّةُ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Alif-Lam-Mim ۝ that the Book لَا رَيْبَ no doubt in it هُدًى a guidance لِلْمُتَّقِينَ ۝ for the pious الَّذِينَ who يُؤْمِنُونَ believe in unseen (unperceivable humanly apparently) بِالْغَيْبِ and perform the prayer وَمِمَّا رَزَقْنَاهُمْ and out of what We have provided them يُنْفِقُونَ ۝ they spend وَالَّذِينَ who



تعلم القرآن الكريم لفظاً لفظاً

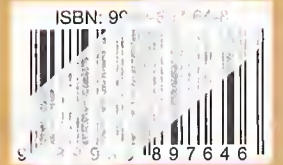
Study the Noble Qur'ân Word-for-Word

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS





تعلم القرآن الكريم معنا

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

ALL RIGHTS RESERVED

جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without written permission of the publisher.

First Volume November 1999

الجزء الأولي شعبان ١٤٢٠هـ

Supervised by:

ABDUL MALIK MUJAHID



Head Office:

DARUSSALAM

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia

Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

E-Mail: darussalam@naseej.com.sa

Branches:

DARUSSALAM

50, Lower Mall, Lahore, Pakistan. Tel:0092-42-724 0024/723 2400 Fax: 0092-42-735 4072

DARUSSALAM PUBLICATIONS

P.O. Box. 79194, Houston, TX 77279, USA Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-Mail: sales@dar-us-salam.com Website: www.dar-us-salam.com

DARUSSALAM

572 Atlantic Ave. Brooklyn, New York 11217, USA Tel: 001-718-625 5925

AL-HIDAA'YAH PUBLISHING & DISTRIBUTION

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889 Fax: 0044-121-753 242

تعلم القرآن الكريم لفظة لفظة

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

Volume 1

Part 1-10

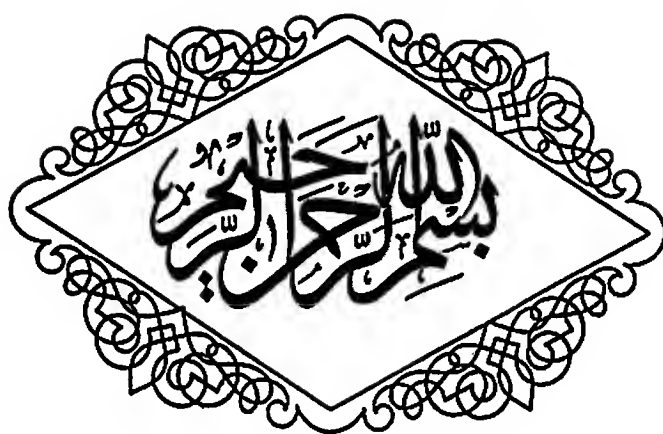
Compiled by
DARUSSALAM



DARUSSALAM

Publishers and Distributors

Riyadh, Houston, New York, Lahore



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ٤٠]

“And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?” (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾ [محمد: ٢٤]

“Do they not then **think deeply (contemplate)** in the Qur’ân, or are their hearts locked up (from understanding it)?” (*Sûrat Muhammad*, 47:24)

If one approaches the Qur’ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur’ân’s revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

“The month of Ramadan, in which the Qur’ân was revealed as a **guidance** for mankind.” (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur’ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur’ânic recitation.

I must thank Mr. Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ân done by Dr. Muhammad Taqi-ud-Din Al-Hilâlî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân, that may help to improve this presentation. وما علينا إلا البلاغ

Abdul Malik Mujahid

General Manager

November 1999

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

the Most Gracious (of) Allah ① in the Name ②
(is) to Allah ③ all praise ④ the Most Merciful ⑤
the Most Gracious (of) the worlds ⑥ the Lord ⑦
the Most Merciful ⑧ the Most Merciful ⑨ Owner ⑩ the Most Merciful ⑪
and You ⑫ we worship ⑬ You Alone ⑭ (of) Resurrection
the Way ⑮ guide us to ⑯ we seek help ⑰ Alone ⑱
the Straight ⑲ the Way ⑳ the Straight ㉑ (of) those ㉒
(of) those ㉓ not ㉔ on them ㉕ You have bestowed your Grace
(of those) ㉖ nor ㉗ upon them ㉘ those) your anger is
who went astray

Sûrat Al-Fâtihah

(The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. 2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْعَلَمَ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Alif-Lam-Mim ﴿١﴾ that the Book ﴿٢﴾ in it a guidance ﴿٣﴾ for the pious ﴿٤﴾ who believe in unseen (unperceivable humanly apparently) and perform the prayer ﴿٥﴾ and out of what they spend they spend ﴿٦﴾ and who believe ﴿٧﴾ in what has been revealed (sent down) in what was revealed before you ﴿٨﴾ what they believe with certainty ﴿٩﴾ they believe with certainty ﴿١٠﴾ and those (are) their Lord ﴿١١﴾ and those (are) guidance from their Lord ﴿١٢﴾ the successful ﴿١٣﴾ they (who are) those who disbelieve سواءٌ same to them ء whether ء أَنْذَرْتَهُمْ or لَمْ warn them or لَمْ do not تُنذِرْهُمْ (you) warn them لَا not يُؤْمِنُونَ ﴿١٤﴾ they would believe

Sûrat Al-Baqarah

(The Cow) II

In the Name of Allâh,

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqîn* [the pious believers of

perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١١﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السَّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٢﴾ وَإِذْ يَقُولُ الَّذِينَ ءَامَنُوا ءَامِنُوا ءَامِنًا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٣﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا (you) do not to them لَهُمْ it is said and when وَإِذَا they perceive (you) make mischief in the earth قَالُوا they say إِنَّمَا only we (are) مُصْلِحُونَ peace-makers أَلَا verily إِنَّهُمْ they are هُمُ they are الْمُفْسِدُونَ mischief-makers (are) وَلَكِنْ but لَا do not يَشْعُرُونَ (are) mischievous who they perceive and when وَإِذَا قِيلَ لَهُمْ it is said to them ءَامِنُوا they say قَالُوا (other) people believe as ءَامِنُ believe كَمَا shall we believe أَنُؤْمِنُ as ءَامِنُ believe السَّفَهَاءُ the fools أَلَا the fools they (themselves are) هُمُ verily إِنَّهُمْ they are وَلَكِنْ the fools they meet and when وَإِذَا قِيلَ لَهُمْ they know يَعْلَمُونَ do not but لَا they know and when وَإِذَا قِيلَ لَهُمْ they say ءَامِنًا we believe الَّذِينَ (who) those ءَامِنُوا believe قَالُوا believe قَالُوا they privately meet إِلَىٰ to شَيَاطِينِهِمْ their devils (evil geniuses) قَالُوا they say إِنَّا truly we (are) مَعَكُمْ with you إِنَّمَا only we مُسْتَهْزِءُونَ (were) mocking

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansâr* and *Al-Muhajirîn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَت بِخَنَائِهِمْ وَمَا كَانُوا مُنْتَفِعِينَ ﴿١٥﴾ مِثْلَهُمْ كَمِثْلِ الَّذِينَ اسْتَفْقَدُوا نَارًا فَلَمَّا أَصَابَتْ مَا حَوْلَهُمْ دُخَانَ اللَّهُ بِشُورِهِمْ وَزَجَّاهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٦﴾ ضَمُّكُمْ عَنْهُمْ قَوْلُكُمْ لَا يَرْجِعُونَ ﴿١٧﴾

and gives them rope وَرَبُّهُمْ at them رَبُّمُ mocks يَسْتَهْزِئُ Allah اللهُ
 they wander يَتَفَتَّحُونَ their wrong-doings طُغْيَانِهِمْ (increases) فِي
 blindly أُولَئِكَ those are الَّذِينَ they who اشْتَرُوا purchased الضَّلَالَةَ
 error بِالْهَدَى for guidance فَمَا so did not رِيحَتْ bring profit يَجْدِرُهُمْ
 guided مُهْتَدِينَ ﴿١٦﴾ they were كَانُوا and not وَمَا their commerce
 (of one) who الَّذِي (is) like a parable كَمَثَلِ their parable مَثَلُهُمْ
 what مَا it lighted أَضَاءَتْ then when فَلَمَّا a fire نَارًا kindled اسْتَوَقَدَ
 their حَوْلَهُمُ Allah اللهُ took away ذَهَبَ (was) around him
 (do) not لَا darkness ظَلَمَتِ in فِي and left them وَرَكَعَهُمْ light
 so بَصِيرُونَ ﴿١٧﴾ they see صُمُّ (they are) deaf بُكْمٌ dumb عُمَى blind فَهُمْ
 return يَرْجِعُونَ ﴿١٨﴾ (will) not لَا they

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرَقٌّ يَجْعَلُونَ أَصْوَعَهُمْ فِي مَا ذُنُوبُهُمْ مِّنَ الصَّوَغِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ
 بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
 بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

wherein فِي the sky السَّمَاءِ from مِّنَ like rainstrom كَصَيْبٍ or أَوْ
 they ظُلُمَاتٌ and lightnings رَعْدٌ and وَرَقٌّ and يَجْعَلُونَ
 thrust (they put) أَصْوَعَهُمْ in فِي their fingers مِّنَ ذُنُوبِهِمْ their ears
 and death الْمَوْتِ حَذَرَ for fear of الصَّوَغِ thunder claps وَاللَّهُ
 almost يَكَادُ the disbelievers بِالْكَافِرِينَ ﴿١٩﴾ encompasses مُحِيطٌ Allah
 the lightning يَخْطَفُ snatches away أَبْصَارَهُمْ their sight كُلَّمَا
 in it فِي they walk مَشَوْا for them لَهُمْ it flashes أَضَاءَ whenever
 they stand قَامُوا against them عَلَيْهِمْ it darkens أَظْلَمَ and when وَإِذَا

still وَلَوْ and if شَاءَ Allah ﷻ willed لَذَهَبَ He took away يَسْمِعُهُمْ their hearing وَأَبْصَرَهُمْ their sight إِنَّك certainly Allah ﷻ عَلَى O تَبَاطَيْتُهَا النَّاسُ (is) All-Powerful قَدِيرٌ things شَيْءٍ all over كُلِّ Who خَلَقَكُمْ your Lord رَبِّكُمْ worship رَبِّكُمْ mankind! created رَبِّكُمْ and those الَّذِينَ you وَلَ الَّذِينَ become pious تَتَّقُونَ

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious. See V.2:2).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

الَّذِي Who جَعَلَ made لَكُمْ the earth فِرَاشًا a resting place وَالسَّمَاءَ and the sky بِنَاءً as a canopy وَأَنْزَلَ and sent down مِنَ السَّمَاءِ the sky مَاءً (water) rain فَأَخْرَجَ (from) الثَّمَرَاتِ fruits (food) رِزْقًا as a provision لَكُمْ therewith فَلَا for you not تَجْعَلُوا set up لِلَّهِ unto Allah أَنْدَادًا rivals وَأَنْتُمْ while you تَعْلَمُونَ know وَإِنْ and if كُنْتُمْ you are فِي in رَبِّ رَبِّ doubt مِمَّا about what نَزَّلْنَا We sent down عَلَىٰ to عَبْدِنَا Our the slave فَأْتُوا then produce بِسُورَةٍ a Surah (chapter) مِثْلِهِ of your witnesses (supporters) شُهَدَاءَكُمْ and call وَادْعُوا like of it besides اللَّهِ Allah إِنْ if كُنْتُمْ you are صَادِقِينَ truthful

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a

provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٣﴾ وَيَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِمْ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

فَإِنْ لَّمْ تَفْعَلُوا and shall not you do it (could) not but if (تَفْعَلُوا) whose the Fire النَّارَ then fear (فَإِنْ) you (be able to) do it (تَفْعَلُوا) (it is) أُعِدَّتْ and stones وَالْحِجَارَةُ men النَّاسُ fuel (would be) and give glad tidings وَيَبَشِّرِ for the disbelievers لِلْكَافِرِينَ ﴿٢٣﴾ prepared and do الصَّالِحَاتِ and do (those) who الَّذِينَ to (are) Gardens جَنَّاتٍ for them that لَهُمْ that righteously أَنَّ righteous deeds every time كُلَّمَا the rivers الْأَنْهَارُ under them مِنْ تَحْتِهَا flowing (whenever) رُزِقُوا they are provided مِنْهَا therefrom of ثَمَرٍ (is) what هَذَا this الَّذِي (is) what رُزِقْنَا we were provided مِنْ قَبْلُ before وَأَتُوا بِهِمْ therefrom مُتَشَبِهًا things having resemblance وَلَهُمْ and for pure وَمُطَهَّرَةٌ (will be) spouses أَزْوَاجٌ therein and they shall abide forever خَالِدُونَ ﴿٢٤﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun (purified mates or wives), and they will abide therein forever.

﴿٢٥﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ يَهْدِيَنَا مَثَلًا يَضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

﴿٦٦﴾ إِنَّ اللَّهَ verily الله لا يَسْتَحْيِ is ashamed or disdains أَنْ يَضْرِبَ (of) a مَثَلًا even مَا a parable or similitude قَوْهَا more (insignificant) than it and (even) something فَمَا mosquito they know الَّذِينَ (those) who يَكْفُرُونَ believe فَيَعْلَمُونَ and as for قَوْمًا and for رَبِّهِمْ their Lord that it is الْحَقُّ the truth and for الَّذِينَ those who كَفَرُوا disbelieve مَاذَا they say قَالُوا what أَرَادَ did intend by this مَثَلًا Allah يَهْدِي and He guides بِهِ by it and He misleads كَثِيرًا many by it وَيُضِلُّ He misleads and (does) not many وَمَا إِلَّا except the disobedient ones الَّذِينَ the disobedient ones يَنْقُضُونَ break عَهْدَ Allah covenant (of) مِنْ بَعْدِ after مِيثَاقِهِ its ratification وَيَقْطَعُونَ sever مَا what أَمَرَ ordered Allah بِهِ (for it) أَنْ to be joined وَيُفْسِدُونَ and do mischief فِي in (on) الْأَرْضِ the earth أُولَٰئِكَ they who هُمُ it is they الْخَاسِرُونَ (are) the losers ﴿٦٧﴾

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh. 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَانًا فَأَخْبَعْنَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

كَيْفَ how تَكْفُرُونَ you disbelieve بِاللَّهِ in Allah وَكُنْتُمْ while you were أَمْوَاتًا lifeless فَأَحْيَاكُمْ and He gave you life ثُمَّ then يُمِيتُكُمْ He will bring you to life ثُمَّ then He would give you death وَإِنِّي then إِلَيْهِ تُرْجَعُونَ ﴿١٥﴾ unto Him (is) أَلَدَى He (is) the earth الْأَرْضِ Who خَلَقَ created لَكُمْ for you مَا في in (is) the earth جَمِيعًا all ثُمَّ then أَسْتَوِي (He ascended) He turned (is) إِلَى to السَّمَاءِ the heaven فَسَوَّاهُنَّ seven سَمَوَاتٍ and He made them وَهُوَ and He بِكُلِّ of every شَيْءٍ thing عَلِيمٌ ﴿١٦﴾ All-Knower (is) وَإِذْ and قَالَ رَبُّكَ Your Lord لِلْمَلَائِكَةِ to the angels إِنِّي verily I am جَاعِلٌ a successor (mankind with خَلِيفَةً the earth الْأَرْضِ in going to place those who قَالُوا they said أَتَجْعَلُ in it مَن will فِيهَا will You place يُفْسِدُ will make mischief فِيهَا in it وَنَسْفُكَ and will shed الدِّمَاءَ the blood وَنَحْنُ while we تُسَبِّحُ glorify بِحَمْدِكَ with Your praises and thanks وَنُقَدِّسُ and sanctify لَكَ you قَالَ He said إِنِّي indeed I أَعْلَمُ know مَا what لَا (do) not تَعْلَمُونَ ﴿١٧﴾ you know

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) 29. He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٠﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣١﴾ قَالَ يَتَّخِذُ أُنثِيَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٢﴾

وَعَلَّمَ آدَمَ the names الْأَسْمَاءَ كُلَّهَا all of them ثُمَّ then عَرَضَهُمْ He showed (set) them عَلَى the angels الْمَلَائِكَةِ

and said أَنبِئُونِي tell me بِأَسْمَاءِ the names of هَؤُلَاءِ these إِنْ if كُنْتُمْ you are صَادِقِينَ ﴿٣٢﴾ truthful قَالُوا they said سُبْحَانَكَ Glory is to You لَا you taught عَلَّمْتَنَا what مَا except إِلَّا we have لَّا knowledge لَّا no the All-Knower الْعَلِيمُ You (Alone are) أَنْتَ verily You إِنَّكَ us inform them أُنَبِّئُهُمْ O Adam يَكَادُمُ He said قَالَ the All-Wise الْحَكِيمُ ﴿٣٣﴾ of their names فَلَمَّا and when أَنبَأَهُمْ he informed them بِأَسْمَائِهِمْ that إِنَّي (to) you لَكُم I tell أَقُل (did) not أَلَمْ He said قَالَ their names (of) the heavens السَّمَوَاتِ unseen (secrets/hidden facts) غَيْبٍ know أَعْلَمُ I وَالْأَرْضِ and the earth وَأَعْلَمُ and I know مَا and what تُبْدُونَ you reveal وَمَا concealing تَكْتُمُونَ ﴿٣٤﴾ you have been and what

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." 32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَلِذَٰلِكَ لَنَبْلُوَنَّكُمْ أَتَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَكَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

وَلِذَٰلِكَ لَنَبْلُوَنَّكُمْ and (remember) when قُلْنَا We said لَنَبْلُوَنَّكُمْ to the angels أَتَسْجُدُوا prostrate لِآدَمَ to Adam فَسَجَدُوا so they prostrated إِلَّا except إِبْلِيسَ and was وَكَانَ and was proud وَاسْتَكْبَرَ he refused أَبَىٰ Iblis (Satan) مِنَ (one) of الْكَافِرِينَ ﴿٣٤﴾ the disbelievers وَقُلْنَا and We said يَكَادُمُ and (in) the الْجَنَّةَ and your wife وَزَوْجُكَ you أَنْتَ dwell اسْكُنْ O Adam with free رَغَدًا from it مِنْهَا and eat both of you وَكُلَا Paradise حَيْثُ pleasure (from) wherever شِئْتُمَا you wish وَلَا but (do) not تَقْرَبَا of or you, both will be فَتَكُونَا tree الشَّجَرَةَ this هَذِهِ come near مِنَ of the wrong-doers الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا then made both of them slip الشَّيْطَانُ

from what وَمَا and got them out فَأَخْرَجَهُمَا therefrom عَنْهَا the Satan
 get you down أَهْبَطُوا and We said وَقُلْنَا in it فِيْهِ they were
 in (on) فِي and for you وَلَكُمْ as an enemy عَدُوًّا to others لِبَعْضٍ some of you
 for إِلَى and a livelihood وَمَتَّعَ (is) a dwelling place الْمُسْتَقَرَّ the earth الْأَرْضَ
 a (specific) time حِينٍ ﴿١٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). 35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)." 36. Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and gthem out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَلَقَّيْنَاهُ عَادَمَ مِنْ رَبِّهِ كَلِمَتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٦﴾ فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
 فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿١٨﴾ يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِنِّي فَازَهُبُونَ ﴿١٩﴾

words فَلَقَّيْنَاهُ his Lord رَبِّهِ from Adam عَادَمَ then received
 (is) فَتَابَ He عَلَيْهِ (on) him إِنَّهُ هُوَ verily He التَّوَّابُ (is)
 We said فَلَمَّا the Most Merciful الرَّحِيمُ ﴿١٦﴾ the Acceptor of repentance
 أَهْبَطُوا and whenever فَإِمَّا all جَمِيعًا from it مِنْهَا you get down
 تَبِعَ then whoever فَمَنْ هُدًى from Me يَأْتِي comes to you
 عَلَيْهِمْ fear خَوْفٌ then (there is) no فَلَا My guidance هُدَايَ follows
 but those وَالَّذِينَ shall grieve يَحْزَنُونَ ﴿١٧﴾ they هُمْ and not وَلَا on them
 who كَفَرُوا disbelieved وَكَذَّبُوا and denied بِآيَاتِنَا Our Signs
 in it هُمْ (of) the Fire النَّارِ dwellers أَصْحَابُ they are
 خَالِدُونَ ﴿١٨﴾ shall abide forever يٰٓبَنِي إِسْرَءِيلَ O Children
 اذْكُرُوا of Israel نِعْمَتِيَ My Favour الَّتِي which أَنْعَمْتُ I bestowed عَلَيْكُمْ
 I shall fulfil أَوْفٍ My Covenant بِعَهْدِي and fulfil وَأَوْفُوا upon you
 بِعَهْدِكُمْ your covenant وَإِنِّي and Me alone فَازَهُبُونَ ﴿١٩﴾ (you) fear

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

وَمَا آمَنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٣٧﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْمَلُونَ ﴿٣٨﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٩﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنتُمْ لَا تَعْقِلُونَ ﴿٤٠﴾

وَمَا آمَنُوا I have sent down أَنزَلْتُ in what بِمَا and believe and (do) not وَلَا (is) with you مَعَكُمْ that (which) لِمَا confirming تَكُونُوا be أَوَّلَ first كَافِرٍ disbeliever بِهِ in it وَلَا and (do) not تَشْتَرُوا and Me وَإِنِّي. small قَلِيلًا price ثَمَنًا with My Verses buy the truth الْحَقَّ mix تَلْبِسُوا and (do) not وَلَا fear فَاتَّقُونَ ﴿٣٧﴾ (alone) the truth بِالْبَاطِلِ and (not) conceal وَتَكْتُمُوا with the falsehood وَأَنتُمْ while you تَعْمَلُونَ ﴿٣٨﴾ know وَأَقِيمُوا and perform الصَّلَاةَ the prayer وَآتُوا and give الزَّكَاةَ Zakat وَارْكَعُوا and bow down مَعَ with الرَّاكِعِينَ ﴿٣٩﴾ (on the) النَّاسَ do you enjoin أَتَأْمُرُونَ ﴿٤٠﴾ those who bow down people بِالْبِرِّ and you forget وَتَنْسَوْنَ piety and righteousness أَنفُسَكُمْ and yourselves وَأَنتُمْ while you تَتْلُونَ recite أَلَّا the Scripture أَلَّا تَعْقِلُونَ ﴿٤٠﴾ do not you understand

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ احسرا)] not with My Verses [the Taurât (Torah) and the Injîl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarî*, Vol. I, Page 253) 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth). 43. And perform As-

Salât (Iqâmat-as-Salât), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. 44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ قَرِيبُونَ ﴿٤٦﴾ يُذَكِّرُوا نِعْمَ أَنِّي أَنقَضْتُ عَلَيْكُمُ الْوَعْدَ أَنِّي مُضِلٌّ لِّكُلِّ فَاسِقٍ ﴿٤٧﴾ وَأَنقَضُوا يَوْمَ لَا تُجْزَىٰ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَأَسْتَعِينُوا and prayer وَالصَّلَاةِ in patience بِالصَّبْرِ and seek help وَإِنَّهَا and truly it is .
 the الْخَاشِعِينَ on إِلَّا very hard لَكَبِيرَةٌ and truly it is .
 يُظُنُّونَ who realize أَنَّهُمْ that surely they مُلَاقُوا that surely they
 إِلَىٰ and that they رَبِّهِمْ their Lord وَأَنَّهُمْ are going to meet
 (of) Israel يُذَكِّرُوا O Children رَبِّهِمْ are going to return
 أَنقَضْتُ which أَنِّي My Favoured remember اذْكُرُوا I bestowed
 عَلَيْكُمُ I bestowed أَنقَضْتُ which أَنِّي My Favoured remember اذْكُرُوا I bestowed
 all الْوَعْدَ over preferred you مُضِلٌّ and that I upon you
 shall لَا a Day (when) يَوْمَ and fear وَأَنقَضُوا the worlds
 nor شَيْئًا anything (person) نَفْسٌ a person عَنْ نَفْسٍ avail
 nor شَفَعَةٌ intercession مِنْهَا will be accepted وَلَا nor
 عَدْلٌ compensation (ransom) مِنْهَا will be taken وَلَا compensation (ransom)
 هُمْ and not يُنصَرُونَ they would be helped

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamîn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَذِّنْكُمْ بِمَا لَكُمْ مِنَ الْغُلَامَاتِ قَدْ يُغْوِيْنَ بَيْنَكُمْ سَوَاءَ الْعَذَابِ يَذَّبْنَ ﴿٤٩﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ لِلْبَيْتِ وَإِسْمَاعِيلُ إِنَّمَا جَعَلْتُمَا شُرَكَاءَ ۖ وَكَذَلِكَ يَتَّبِعُ الْأَوَّلِينَ ذُرِّيَّتَهُمْ قُلْ إِنَّمَا يُعِظُّكُم بِالْإِسْلَامِ ۖ وَإِنَّمَا يُعِظُّكُم بِالْإِسْلَامِ ۖ وَإِنَّمَا يُعِظُّكُم بِالْإِسْلَامِ ۖ وَإِنَّمَا يُعِظُّكُم بِالْإِسْلَامِ ۖ

مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

وَإِذْ We delivered (saved) you مِنْ رَبِّكُمْ and (remember) when وَإِذْ who were afflicting بِسُوءٍ (of) Pharaoh فِرْعَوْنَ people from you سُوًى (with) a horrible (evil) مَوْتٌ killing بِذُنُوبِكُمْ torment أَيْسَاءَكُمْ and let live (sparing) وَنَسَخْنَاهُمْ your sons وَنِي your women نِسَاءَكُمْ and in ذَلِكُمْ that بَلَاءٌ (was) a trial مِنْ رَبِّكُمْ your Lord عَظِيمٌ We separated فَرَقْنَا and (remember) when وَإِذْ great and We وَأَغْرَقْنَا the sea فَأَنْجَيْنَاكُمْ for you وَأَنْتُمْ نَظَرُونَ while you (of) Pharaoh فِرْعَوْنَ people دُغِرُوا We appointed for وَعَدْنَا and (remember) when وَإِذْ (were) looking you took (for) أَرْبَعِينَ nights ثُمَّ and أَخَذْتُمْ you took (for worship) الْعِجْلَ the calf مِنْ بَعْدِهِ after him وَأَنْتُمْ ظَالِمُونَ and you (were) wrong-doers

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them). 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَقَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَانْقَلِبُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

ثُمَّ عَفَوْنَا then عَفَوْنَا We forgave عَنْكُمْ you مِنْ بَعْدِ after ذَلِكَ that لَعَلَّكُمْ and (remember) when وَإِذْ return thanks تَشْكُرُونَ ﴿٥٢﴾ and the آتَيْنَا the Scripture الْكِتَابَ Moses مُوسَى We gave وَنَهَدْنَا and تَهْتَدُونَ ﴿٥٣﴾ and be guided لَعَلَّكُمْ criterion

to his people يَقَوْمِهِ Moses مُوسَى said قَالَ (remember) when
 have wronged ظَلَمْتُمْ verily you اِنَّكُمْ O my people
 the calf اَلْعِجْلَ by your taking (for worship) بِاِغْوَادِكُمْ yourselves
 and قَاتِلُوا your Creator بَارِئِكُمْ to اِلٰى so turn in repentance
 kill اَنْفُسَكُمْ yourselves ذٰلِكُمْ that حَيْرٌ (is) better لَكُمْ for you عِنْدَ
 then He accepted repentance فَتَابَ your Creator بَارِئِكُمْ with
 He (Who is) اَلْوَّابُ He truly He is اِنَّهُ of you
 the Most Merciful الرَّحِيْمُ ﴿٥١﴾ repentance

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright." 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اِلٰهَ جَهَنَّمَ فَاَخَذْنَاكَمُ الصَّيْقَةَ وَاَنْتُمْ تَنْظُرُونَ ﴿٥٢﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ
 مَوْتِكَ لَمَّا كُنْتُمْ تَشْكُرُونَ ﴿٥٣﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلٰوٰى كُلُوا مِنْ طَيِّبَاتِ مَا
 رَزَقْنٰكُمْ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٤﴾

shall اِنْ O Moses يٰمُوسَىٰ you said قُلْتُمْ and (remember) when
 Allah اَللّٰهُ we see نَرٰى till حَتَّىٰ (in) you لَكَ we believe نُوْمِنُ never
 the جَهَنَّمَ so seized (over took) you فَاَخَذْنَاكُمْ plainly
 while you وَاَنْتُمْ thunderbolt تَنْظُرُونَ ﴿٥٢﴾ ثُمَّ were looking
 so that you بَعَثْنَاكَ your death لَمَّا كُنْتُمْ after مِنْ بَعْدِ We raised you
 and We shaded (caused وَظَلَّلْنَا return thanks تَشْكُرُونَ ﴿٥٣﴾
 and sent اَنْزَلْنَا (with) the clouds الْغَمَامَ over you عَلَيْكُمُ shadow)
 eat كُلُوا and the quails وَالسَّلٰوٰى Al Manna الْمَنَّٰ on you عَلَيْكُمُ down
 We have رَزَقْنٰكُمْ which مَا good (pure, lawful) things طَيِّبَاتِ of مِنْ
 but وَلٰكِنْ they wrong Us ظَلَمُوْنَا and (did) not وَمَا provided for you
 wrong يَظْلِمُوْنَ ﴿٥٤﴾ themselves اَنْفُسَهُمْ they did كَانُوْا

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٥﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٦﴾ وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَفْزِعَهُمْ كَلَّمُوا وَاسْتَرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَتَحَوَّنَ فِي الْأَرْضِ يَافُسِينَ ﴿٥٧﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ this town and (remember) when we said ادْخُلُوا enter town and eat فَكُلُوا town and eat مِنْهَا therein and eat حَيْثُ wherever and eat شِئْتُمْ you wish رَغَدًا in prostration سُجَّدًا the gate الْبَابَ and enter وَادْخُلُوا with pleasure حِطَّةٌ forgive us نَغْفِرْ We shall forgive لَكُمْ you خَطِيئَتَكُمْ your sins (for) the good-doers الْمُحْسِنِينَ and We will increase وَسَيَزِيدُ your sins (change) قَوْلًا did wrong (change) ظَلَمُوا those who الَّذِينَ but changed فَبَدَّلَ to them لَهُمْ was told قِيلَ that (which) الَّذِي other (than) غَيْرَ word فَأَرْسَلْنَا so We sent عَلَى upon الَّذِينَ those who ظَلَمُوا who wronged رِجْزًا they used to كَانُوا because بِمَا the heaven السَّمَاءِ from punishment asked for water يَفْسُقُونَ disobey ﴿٥٦﴾ وَإِذْ and (remember) when اسْتَسْقَى Moses لِقَوْمِهِ for his people اضْرِبْ We said بِعَصَاكَ strike الْحَجَرَ the stone فَانْفَجَرَتْ then gushed forth مِنْهُ with your stick اثْنَتَا عَشْرَةَ it عَيْنًا twelve قَدْ عَلِمَ knew كُلُّ every أُنَاسٍ people مَفْزِعَهُمْ their drinking place كَلَّمُوا eat وَاسْتَرَبُوا and drink مِنْ رِزْقِ from رِزْقِ اللَّهِ provision (sustenance) وَلَا (of) Allah تَتَحَوَّنَ and (do) not act يَافُسِينَ making mischief ﴿٥٧﴾ the earth الْأَرْضِ (in) on فِي corruptly

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall

forgive you your sins and shall increase (reward) for the good-doers.” 59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from the heaven because of their rebelling against Allâh’s obedience. (*Tafsir At-Tabarî*, Vol. I, Page 305) 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: “Strike the stone with your stick.” Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. “Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.”

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِرُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَمْ حَسِبْتُمْ أَنَّهُ بِإِذْنِ اللَّهِ سَاءَ مَا تَحْكُمُونَ ۚ وَاللَّهُ يَخْتَارُ ۚ وَالْمَسْكِينَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٠﴾

وَإِذْ قُلْتُمْ and (remember) when O Moses يٰمُوسَىٰ you said shall not
 نَصْبِرَ we endure عَلَىٰ on طَعَامٍ food وَاحِدٍ one (one kind of) فَادْعُ so
 لَنَا to bring forth رَبَّكَ your Lord يُخْرِجْ for us
 مِمَّا of what تُثْمِرُ the earth الْأَرْضُ grows بَقْلِهَا of its herbs
 وَقِثَّائِهَا and its cucumbers and its garlic وَعَدَسِهَا and its lentils
 وَبَصِلِهَا and its onions قَالَ he said أَتَسْتَبْدِلُونَ would you take in
 الَّذِي exchange the الَّذِي that هُوَ which أَدْنَىٰ (is) lower بِالَّذِي for that
 خَيْرٌ which (is) better أَهْطُوا go you down مِصْرًا to any town وَإِنَّ to
 لَكُمْ indeed مَا for you (is) سَأَلْتُمْ what you have asked for
 وَمُزِرَّتْ and were stamped (stuck) عَلَيْهِمْ upon them أَلِذَّةُ
 وَهُمِلَتْ humiliation وَالْمَسْكِينَةُ and misery وَبَاءُوا and they drew بِغَضَبِ
 from اللَّهِ Allah ذَٰلِكَ (was) أَنَّهُمْ that because they كَانُوا
 in the Signs, Verses بِآيَاتِ disbelieve (of) اللَّهِ Allah used to
 the Prophets بِغَيْرِ without الْحَقِّ just cause
 ذَٰلِكَ (was) مَا because عَصَوْا they disobeyed وَكَانُوا and used
 to يَعْتَدُونَ ﴿٦٠﴾ transgress

61. And (remember) when you said, “O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth

grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَسِيحِيَّةَ وَالنَّصَارَى وَاللَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعَدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿١٨﴾

and those who **الَّذِينَ** believed **آمَنُوا** those who **الَّذِينَ** verily **إِنَّ** and Sabians **الصَّابِئِينَ** and Christians **النَّصَارَى** became Jews **هَادُوا** **مَنْ** whoever **آمَنَ** believed **بِاللَّهِ** in Allah **وَالْيَوْمِ** the **الْآخِرِ** and Day **وَعَمِلَ** Last **فَلَهُمْ** for them **أَجْرُهُمْ** (is) **عِنْدَ** their reward **لَهُمْ** and (there is) no **وَلَا** their Lord **رَبِّهِمْ** with **خَوْفٌ** and fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve **وَإِذْ** shall We took **أَخَذْنَا** and (remember) when **مِيثَاقَكُمْ** your covenant **وَرَفَعْنَا** above you **الطُّورَ** the Tur (Mount Sinai) **فَوْقَكُمْ** and We raised **بِقُوَّةٍ** with strength **وَدَّكُرُوا** We have given you **مَا** what **لَعَلَّكُمْ** therein **فِيهِ** what (is) **وَلَا** and remember **وَدَّكُرُوا** may **تَتَّقُونَ** you **ثُمَّ** then **تَوَلَّيْتُمْ** act piously (become pious) **فَلَوْلَا** that **بَعْدَ** after **ذَلِكَ** turned away **فَضْلُ** Grace **عَلَيْكُمْ** (of) Allah **وَرَحْمَتُهُ** and His Mercy **لَكُنْتُمْ** and indeed you would have been **الْخَاسِرِينَ** of **فِي** the losers **﴿١٨﴾**

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the

pious. See V.2:2). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٤﴾ فَعَمَلْنَاهَا تَكْلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٥﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُخْذِنَا هَؤُلَاءِ قَالَ أَعُوذُ بِاللَّهِ أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٦﴾

وَلَقَدْ those who الَّذِينَ you knew عَلِمْتُمْ and indeed
(of) the السَّبْتِ (in) the matter فِي amongst you transgressed
فَقُلْنَا Sabbath (Saturday) لَّهُمْ We said كُونُوا to them قِرَدَةً
and We made خَاسِئِينَ ﴿٦٤﴾ despised (and rejected) monkeys
تَكْلًا this لِّمَا (punishment) an example بَيْنَ يَدَيْهَا in front
and a lesson وَمَوْعِظَةً after them خَلْفَهَا and those وَمَا of them
لِّلْمُتَّقِينَ ﴿٦٥﴾ for the pious وَإِذْ for the pious and (remember) when قَالَ said موسى
commands لِقَوْمِهِ Allâh verily إِنَّ to his people Moses
أَنْ you تَذْبَحُوا you slaughter بَقَرَةً a cow قَالُوا they said أَنُخْذِنَا
I take refuge أَعُوذُ he said قَالَ fun هَؤُلَاءِ do you make of us
the foolish الْجَاهِلِينَ ﴿٦٦﴾ among I be أَكُونَ that أَنْ with Allâh

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious. See V.2:2). 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

قَالُوا أَذْهَبَ لَنَا رَبِّكَ بَيْنَ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصَ وَلَا يَكْرُ عَوَائٍ بَيْنَ ذَلِكَ فَأَفْعَلُوا مَا تَأْمُرُونَ ﴿٦٧﴾ قَالُوا أَذْهَبَ لَنَا رَبِّكَ بَيْنَ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٨﴾ قَالُوا أَذْهَبَ لَنَا رَبِّكَ بَيْنَ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٦٩﴾

قَالُوا أَنُعِ your Lord رَبِّكَ for us لَنَا call upon أَنُعِ they said قَالُوا he said قَالَ it is (like) هِيَ what مَا to us لَنَا will make clear إِنَّهُ a cow بَقَرَةٌ verily it (should be) إِنَّهَا says يَقُولُ verily He (but) عَوَانٌ immature (young) يَكُرُ nor وَلَا old فَارِضٌ neither what مَا so do فَاغْلُ what مَا between ذَلِكَ middling تُوْمَرُونَ ﴿٦٨﴾ you are commanded قَالُوا أَنُعِ they said قَالُوا call upon رَبِّكَ us your Lord يَبَيِّنْ to make clear لَنَا to us مَا what لَوْثُهَا a بَقَرَةٌ it is إِنَّهَا says يَقُولُ verily He إِنَّهُ he said قَالَ its color (is) that صَفْرَاءُ yellow فَاقِعٌ لَوْثُهَا bright (in) its color تَسُرُّ that لَنَا call upon أَنُعِ they said قَالُوا the beholders اَلتَّظَرُّبُ ﴿٦٩﴾ pleases it هِيَ what مَا to us لَنَا to make clear يَبَيِّنْ your Lord رَبِّكَ for us and وَإِنَّا to us عَالِيَةً are alike تَسْبَهُ the cows اَلْبَقَرُ verily إِنَّ (is) will be guided لَنَهْتَدُونَ ﴿٧٠﴾ Allah اللهُ wills إِن شَاءَ if surely we

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'" 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْمَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْفَنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُبَيِّنُ اللَّهُ الْآيَاتِ وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

قَالَ He said إِنَّهُ He indeed يَقُولُ says إِنَّهَا it is بَقَرَةٌ a cow لَا (it) neither ذَلُولٌ trained تُثِيرُ to till الْأَرْضَ the soil وَلَا nor تَسْقِي (it) mark, الْمَرْثَ waters مُسَلَّمَةٌ sound لَا (with) no شِيَةَ blemish قَالُوا in it قَالُوا they said الْفَنَ now جِئْتَ you (have) فَذَبَحُوهَا the truth فَذَبَحُوهَا so they slaughtered it وَمَا (did) and بَعْضِهَا brought كَذَلِكَ يُبَيِّنُ اللَّهُ the truth وَيُرِيكُمْ ءَايَاتِهِ and (remember) وَإِذْ doing (it) يَفْعَلُونَ ﴿٧١﴾ they almost كَادُوا not

when you killed **فَقَتَلْتُمْ** a man **نَفْسًا** then you disputed **فَبَايَعْتُمْ** regarding it **وَاللَّهُ** but Allah **مُخْرِجًا** brought forth **مَا** what **كُنْتُمْ** you were **تَكْتُمُونَ** concealing **فَقُلْنَا** so We said **أَضْرِبُوهُ** strike him **بِبَعْضِهَا** thus **يُنِى** brings to life **اللَّهُ** Allah **الْمَوْتِ** with a piece of it **كَذَلِكَ** so that you **لَكُمْ** His Signs **يَايْتِدُ** and shows you **وَرُيُوسِكُمْ** the dead **تَعْقِلُونَ** may understand

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧١﴾ أَفَنظُمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْحَقُونَ بِهِ مِنْ بَعْدِ مَا عَقِلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٢﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ after your hearts **فَقَسَتْ** were hardened **فَهِيَ** that (even) worse **أَوْ** as stones **كَالْحِجَارَةِ** so they (were) **فَقَسَتْ** in hardness **وَإِنَّ** and indeed **فَهِيَ** the stones **كَالْحِجَارَةِ** of **وَإِنَّ** indeed **فَهِيَ** there are some **فَيَخْرُجُ** gush forth **فَهِيَ** from them **فَيَخْرُجُ** the rivers **فَيَخْرُجُ** which **فَهِيَ** of them (are stones) **فَهِيَ** and indeed **فَهِيَ** so that flows **فَهِيَ** asunder **فَهِيَ** from them **فَهِيَ** the water **فَهِيَ** and indeed **فَهِيَ** of them (are stones) **فَهِيَ** from **فَهِيَ** Allah **فَهِيَ** (of) Allah **فَهِيَ** and not **فَهِيَ** Allah **فَهِيَ** (is) **فَهِيَ** you do **فَهِيَ** you do **فَهِيَ** (of) what **فَهِيَ** unaware **فَهِيَ** that **فَهِيَ** they will believe **فَهِيَ** in you **فَهِيَ** while indeed **فَهِيَ** of them **فَهِيَ** a group **فَهِيَ** used to **فَهِيَ** hear **فَهِيَ** of them **فَهِيَ** then **فَهِيَ** (of) Allah **فَهِيَ** Word **فَهِيَ** after **فَهِيَ** they change it **فَهِيَ** then **فَهِيَ** (of) Allah **فَهِيَ** what **فَهِيَ** and they understood it **فَهِيَ** they understood it **فَهِيَ** what **فَهِيَ** know

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَّمَكُمْ مَا يَتْلُونَ ﴿٧٥﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانٍ وَإِنَّهُمْ إِلَّا يَخْطَوْنَ ﴿٧٦﴾

وَإِذَا and when لَقُوا they meet الَّذِينَ those who ءَامَنُوا believe قَالُوا they say ءَامَنُوا we believe وَإِذَا but when خَلَا privately بِبَعْضِهِمْ some of them إِلَيَّ with بَعْضِ some others قَالُوا they say أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَّمَكُمْ مَا يَتْلُونَ revealed what shall you tell them to you إِلَيَّكُمْ (disclosed) Allah عَلَّمَكُمْ so that they argue with you (are) unlettered أُمِّيُونَ and among them وَمِنْهُمْ they reveal يَتْلُونَ (do) not لَا people (who) know الْكِتَابَ the Book إِلَّا but يَخْطَوْنَ guess ءَامَانٍ false desires وَإِنَّ (not) and هُمْ they إِلَّا but يَخْطَوْنَ

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allâh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

قَوْلٍ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٍ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَقَوْلٍ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَنْبَاءًا مَعْدُودَةً قُلْ أَخَذْتُ مِنَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

قَوْلٍ the Book يَكْتُبُونَ write to those who الَّذِينَ so woe قَوْلٍ بِأَيْدِيهِمْ with their own hands ثُمَّ then يَقُولُونَ they say هَذَا this مِنْ from اللَّهِ (is) اللَّهُ عِنْدِ that they may purchase لِيَشْتَرُوا with it ثَمَنًا price (gain) قَلِيلًا little قَوْلٍ لَهُمْ so woe قَوْلٍ لَهُمْ to them كَتَبَتْ wrote أَيْدِيهِمْ their hands وَقَوْلٍ and woe لَهُمْ to them مِمَّا what يَكْسِبُونَ ﴿٧٩﴾ they earn وَقَالُوا and they say لَنْ shall never نَمَسَّنَا the Fire النَّارُ touch us إِلَّا but أَنْبَاءًا (for) days مَعْدُودَةً Allah from اللَّهِ have you taken أَخَذْتُ say قُلْ a few numbered اللَّهُ oppose (break) يُخْلَفُ so will never فَلَنْ a covenant عَهْدًا Allah on اللَّهِ you say تَقُولُونَ or أَمْ His covenant عَهْدَهُ what لا not تَعْلَمُونَ ﴿٨٠﴾ you know بَلَى yes! مَنْ whosoever كَسَبَ evil سَيِّئَةً وَأَحَاطَتْ and surrounded هِمْ of the Fire النَّارُ (are) dwellers (inmates) أَصْحَابُ they خطيئتهُ his sin فَأُولَٰئِكَ in حَالِدُونَ ﴿٨١﴾ it shall abide forever

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَإِلَٰهَ الْوَالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَالَّذِينَ good and do وَعَمِلُوا believe مَأْمُونًا and those (who) أُولَئِكَ (of) Paradise الْجَنَّةُ (are) dwellers (inmates) أَصْحَابُ they أُولَئِكَ deeds هُمْ فِيهَا they فِيهَا in it خَالِدُونَ ﴿٨٢﴾ shall abide forever وَإِذْ (remember) أَخَذْنَا when أَخَذْنَا We took مِيثَاقَ (from) بَنِي the Children اِسْرَءِيلَ (of) Israel لَا (of) Israel تَعْبُدُونَ not إِلَّا you shall worship إِلَّا but الله Allah وَالْوَالِدَيْنِ and (to) kindered وَذِي الْقُرْبَىٰ (be) good إِحْسَانًا and (to) orphans وَالسَّكِينِ and (to) the poor (needy) وَقُولُوا and speak إِلَى النَّاسِ to people حَسَنًا good (kindly) وَأَقِيمُوا and perform الصَّلَاةَ the prayer وَآتُوا and give الزَّكَاةَ Zakat (poor-due) ثُمَّ then تَوَلَّيْتُمْ you turned back إِلَّا except قَلِيلًا a few مِنْكُمْ of you وَأَنْتُمْ while you are مُعْرِضُونَ ﴿٨٣﴾ averse (backsliders)

82. And those who believe (in the Oneness of Allāh - Islāmīc Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) 83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (*Iqāmat-as-Salāt*), and give *Zakāt*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubī*, Vol. 2, Page 392)

وَلَا أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوْنَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْسِلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْتُلُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَسْفَدُ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٣﴾

وَإِذْ your covenant مِيثَاقُكُم We took أَخَذْنَا and (remember) when لَا (do) not تَسْفِكُونَ you shed دِمَاءَكُمْ your blood وَلَا (do) not تُخْرِجُونَ your dwellings دِيَارِكُم from دِيَارِكُم yourselves أَنْفُسَكُمْ you turn out ثُمَّ then أَقْرَرْتُمْ you ratified وَأَنْتُمْ and you تَسْهَوْنَ ﴿٨٢﴾ bear witness

ثُمَّ أَنْتُمْ then (you are) هَؤُلَاءِ those (who) تَقْتُلُونَ kill أَنْفُسَكُمْ
 مِنْ of you مِنْكُمْ a party فَرِيقًا and drive out وَتُخْرِجُونَ yourselves
 مِنْ دِيَارِهِمْ from their homes تَظَاهَرُونَ (assist) aiding one another عَلَيْهِمْ
 and if وَإِنْ and transgression وَالْعَدُونَ in sin بِالْإِثْمِ against them
 يَأْتُونَكُمْ they come to you أَسْرَى (as) captives تَقْدُوهُمْ you ransom
 وَهُمْ forbidden عَلَيْكُمْ to you إِخْرَاجُهُمْ though (this) مُحَرَّمٌ
 in part بَعْضُ then do you believe أَتُؤْمِنُونَ their expulsion (was)
 some of بَعْضُ and you reject وَتَكْفُرُونَ (of) the Scripture الْكِتَابِ
 (of) those who مَنْ (is the) recompense جَزَاءُ then what فَمَا it
 يَفْعَلُ do ذَلِكَ مِنْكُمْ among you إِلَّا except خِزْيٌ disgrace
 and on the Day وَيَوْمَ (of) (this) world الدُّنْيَا the life الْحَيَاةِ
 الْفَيْتَنَةِ (of) Resurrection يَرْدُونَ they would be consigned إِلَيْهِ to أَشَدِّ
 (is) عَذَابٍ most grievous وَمَا torment and not اللَّهُ Allah يَنْفَعِلُ
 you do تَعْمَلُونَ ﴿٨٥﴾ of what عَمَّا unaware

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٥﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٦﴾

أُولَئِكَ those (are) الَّذِينَ they who اشْتَرُوا the life الْحَيَاةِ bought
 of (this) world بِالْآخِرَةِ for the Hereafter فَلَا so not يَخَفُ shall be
 the torment الْعَذَابُ on them وَلَا nor هُمْ they lightened عَنْهُمْ

يُنصرون ﴿٨٦﴾ We gave مَا آتَيْنَا and indeed وَلَقَدْ shall be helped مُوسَى Moses the Book الْكِتَابِ and We followed him up وَفَقَّيْنَا and We gave by Prophets وَآتَيْنَا after him عِيسَى Jesus and supported him وَأَيَّدْنَاهُ clear signs (of) Mary مَرْيَمَ son يُرِيجُ الْقُدُسِ (Gabriel) with the holy Ghost (Gabriel) أَفْكَامًا then whenever جَاءَكُمْ not لَا with what بِمَا a Messenger رَسُولٌ came to you and أَنْفُسَكُمْ yourselves أَسْتَكْبَرْتُمْ you grew arrogant فَفَرَقْنَا and some كَذَّبْتُمْ you disbelieved وَفَرَقْنَا and some قَتَلْتُمْ ﴿٨٧﴾ you kill وَقَالُوا and they said قُلُوبُنَا our hearts غُلَّتْ are wrapped بَلْ are nay لَعَنَهُمُ Allah cursed them بِكُفْرِهِمْ for their disbelief قَلِيلًا so little مَا they believe يُؤْمِنُونَ ﴿٨٨﴾ (is) that which

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrâil (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا يُدْخِلُوهَا فِي مَكْتَبِ الْكُفْرِ ﴿٨٩﴾ بِسْمَا أَشْرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَلَمَّا جَاءَهُمْ a Book كِتَابٌ from عِندِ Allah مُصَدِّقٌ confirming لِمَا with them مَعَهُمْ (is) وَكَانُوا invoking for victory يَسْتَفْتِحُونَ aforetime though they were عَلَى الَّذِينَ over those who كَفَرُوا disbelieved فَلَمَّا and when جَاءَهُمْ they recognised عَرَفُوا what مَا came to them (be) on عَلَى (of) Allah اللَّهُ so the curse فَلَعْنَةُ in it يُدْخِلُوهَا disbelieved

they bought اشْتَرَوْا how bad is that بِسْمَا the disbelievers الْكَافِرِينَ ﴿٨٩﴾
 they يَكْفُرُوا that أَنْ their ownelves أَنْفُسَهُمْ for it بِهِ
 Allah revealed أَنْزَلَ in (that) which بِمَا (should) disbelieve
 His فَضْلِهِ of مِنْ Allah reveals يُنَزِّلُ that أَنْ grudging
 His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom مَنْ unto عَلَى Grace
 anger عَصَبٍ upon عَلَى anger يَعْصِبُ they have drawn (incurred) فَبَاءُوا
 (there is a) مُهِينٌ ﴿٩٠﴾ torment عَذَابٌ and for the disbelievers وَلِلْكَافِرِينَ
 disgracing

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. 90. How bad is that for which they have sold their ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَزُولُ عَلَيْنَا وَإِنَّا نَكْفُرُوكَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩١﴾

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَزُولُ عَلَيْنَا وَإِنَّا نَكْفُرُوكَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩١﴾

in what believe ءَامِنُوا to them لَهُمْ it is said قِيلَ and when
 in what we believe ءَامِنُوا they say قَالُوا Allah sent down أَنْزَلَ
 in what and they disbelieve وَإِنَّا نَكْفُرُوكَ to us عَلَيْنَا was sent down
 the truth الْحَقُّ while it is وَهُوَ after it وَرَاءَهُ what (came)
 then why did قُلْ say فَلِمَ with them مَعَهُمْ what is لِمَا confirming
 if اِنْ aforetime مِنْ قَبْلُ (of) Allah أَنْبِيَاءَ Prophets تَقْتُلُونَ you kill
 كُنْتُمْ you were مُؤْمِنِينَ ﴿٩٠﴾ (true) believers وَلَقَدْ جَاءَكُمْ and indeed
 yet اِنْ اتَّخَذْتُمُ Moses مُوسَىٰ بِالْبَيِّنَاتِ with clear proofs
 and you أَنْتُمْ after him مِنْ بَعْدِهِ the calf اِلْعِجْلَ you took (for worship)
 wrong-doers ظَالِمُونَ ﴿٩١﴾ (were)

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?" 92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimân* (polytheists and wrongdoers).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْمَاجَالَ بِكُفْرِهِمْ قُلْ يَتَسَاءَلُونَكُم بِمَا إِيمَنَّاكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قُلْ إِنْ كُنْتُمْ لَكُمْ الْبَارِئَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

وَإِذْ أَخَذْنَا and (remember) when your covenant مِيثَاقَكُمْ We took the Tur (mount Sinai) الطُّورَ above you فَوْقَكُمُ and We raised وَرَفَعْنَا خُذُوا مَا hold مَا what آتَيْنَاكُمْ We gave you بِقُوَّةٍ firmly and أَسْمَعُوا and we disobeyed وَعَصَيْنَا we heard سَمِعْنَا they said قَالُوا hear their hearts قُلُوبِهِمْ in فِي and they were cherished (drunk the love of) أَلْمَجَالَ the calf بِكُفْرِهِمْ (because) of their disbelief قُلْ say يَتَسَاءَلُونَكُم to it إِيمَنَّاكُمْ your faith commands you بِمَا evil is what you are مُؤْمِنِينَ ﴿١٣﴾ if كُنْتُمْ believers قُلْ say إِنْ if كُنْتُمْ is لَكُمْ Allah with اللَّهِ (of) the Hereafter الْآخِرَةُ the home الْبَارِئَةُ for you then long فَتَمَنَّوْا (other) people النَّاسِ excluding مِنْ دُونِ specially خَالِصَةً truthfully صَادِقِينَ ﴿١٤﴾ if كُنْتُمْ (for) death الْمَوْتَ إِنْ (for) death

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾ وَلَنَجْذِئُنَّهُمْ أَهْرَاصَ النَّاسِ عَلَى حَيَاقِفِهِمْ وَمَنْ الدِّينِ أَشْرَكُوا يَوْمَ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحٍ مِنْهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿١٧﴾

وَلَنْ يَسْتَمْنُوهُ but will never ever بِمَا they long for it أَبَدًا قَدَّمَتْ for what (is) All-Aware عَلِيمٌ and Allah رَأَاهُ their hands أَيْدِيَهُمْ sent ahead and verily you will find them وَلَنَجْذِثَهُمْ of the wrong-doers ﴿١٨﴾ بِالظَّالِمِينَ ﴿١٩﴾ أَغْرَضَ the greediest النَّاسِ (of) mankind عَلَى for حَيَوةٍ life وَمِنْ and of الَّذِينَ أَشْرَكُوا those who ascribed partners to Allah يَوَدُّ wishes أَحَدُهُمْ (of) he could be given a life يُعَمَّرُ if (each) one of them لَوْ (save) a thousand سَنَةٍ years وَمَا but not هُوَ this بِمُرَجِّحِهِ (remove) him away مِنَ the punishment الْعَذَابِ though يُعَمَّرُ he be given that life (is) All-Seer بَصِيرٌ and Allah رَأَاهُ of what يَسْمُوكَ of what ﴿٢٠﴾ قُلْ they do مَنْ say قُلْ مَنْ is عَدُوًّا enemy لِيَجْزِيَكَ to Gabriel فَإِنَّهُ for indeed he نَزَّلَهُ (has) brought it down عَلَى to قَلْبِكَ your heart بِإِذْنِ by Permission (leave) اللَّهُ (of) Allah مُصَدِّقًا confirming لِمَا what (came) بَيْنَ يَدَيْهِ before it وَهُدًى and guidance وَبُشْرَى and glad tidings ﴿٢١﴾ لِلْمُؤْمِنِينَ

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimun* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do. 97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrâil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٢٢﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتِنَا بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٢٣﴾ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٤﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

and His وَمَلَائِكَتِهِ to Allah لِلَّهِ enemy كَانَ is whoso مَنْ and Gabriel وَرُسُلِهِ and His Messengers وَمِيكَائِيلَ and Michael فَإِنَّكَ then verily اللَّهُ Allah عَدُوٌّ (is) enemy لِلْكَافِرِينَ ﴿١٠٢﴾ to you إِلَيْكَ We sent down أَنْزَلْنَا and indeed وَلَقَدْ the disbelievers ءَايَاتِنَا Ayat (proofs, verses) بَيِّنَاتٍ and none وَمَا يَكْفُرُ is disobedient ones أَفَكُلَّمَا but إِلَّا in them يَهَىٰ disbelieve عَنْهُمْ they contract عَهْدًا a covenant نَبَذُوا it not so (that) whenever أَكْثَرُهُمْ of them نَبَذُوا a party فَرِيقٌ threw it away came جَاءَهُمْ and when وَلَكِنَّا believe يَوْمُنَا ﴿١٠٣﴾ (do) not لَا them رَسُولٌ to them مِنْ عِنْدِ اللَّهِ from Allah مُصَدِّقٌ confirming لِمَا with them مَعَهُمْ what was نَبَذُوا threw away فَرِيقٌ of party أُولَٰئِكَ those (who) الَّذِينَ were given الْكِتَابَ the Scripture كَتَبَ the Book اللَّهُ (of) Allah وَرَاءَ behind ظُهُورِهِمْ كَانَتْهُمْ as if they لَا يَعْلَمُونَ ﴿١٠٤﴾ know

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâîl (Gabriel) and Mikâîl (Michael), then verily, Allâh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُنُوتَ وَمُرُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقِّ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا (gave out) recited نُنَلُّوْا what مَا and they followed
 and not وَمَا (of) Solomon سُلَيْمٰنُ kingdom مَلِكِ in عَلَى the devils
 the الشَّيَاطِیْنَ and but وَلٰكِنْ Solomon سُلَيْمٰنُ disbelieved كَفَرُ
 magic السِّحْرِ men النَّاسُ teaching يَعْلَمُوْنَ disbelieved كَفَرُوا devils
 وَمَا and what اُنْزِلَ came down عَلَى to الْمَلَائِكَةِ the two angels بِسَابِلِ
 at Babylون هَارُوتَ and Mَارُوتَ وَمَا but neither يَعْلَمَانِ
 they (had) said يَقُولَا till حَتَّى anyone مِنْ أَحَدٍ (of) these two taught
 إِنَّمَا only مَعْنُ we (are) فِتْنَةً (for) trial فَلَا (so) do not تَكْفُرُوا
 from these two مِنْهُمَا but they did learn فَيَتَعَلَّمُونَ disbelieve
 (angels) مَا what يَفْرَقُونَ they might separate بِهِ with it بَيْنَ
 between اَلْمَرْءِ man وَرَوْجِهِ and his wife وَمَا but do not هُمْ
 بِضَارِّیْنَ harm بِهِ with it مِنْ أَحَدٍ anyone إِلَّا except بِإِذْنِ by
 Permission اَللّٰهِ (of) Allah وَیَتَعَلَّمُونَ (of) and they learn مَا what یَضُرُّهُمْ
 and indeed وَلَآ and not يَنْفَعُهُمْ profits them وَلَقَدْ and
 عَلِمُوا they knew لَمَنِ that whosoever اشْتَرٰهُ buys it مَا not لَہُ
 (is) for him فِي in الْآخِرَةِ the Hereafter مِنْ شَلٰوٍ any share
 (was) وَلَئِنْ and how bad indeed مَا what شَرَوْا they sold بِهِ for
 it اَنْفُسَهُمْ their ownسelves لَوْ كَانُوا would that يَعْلَمُوْكَ ﴿١٠٢﴾ they
 knew!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَفَعَلْنَا مَا نَمُرُّوْا عَلَيْهِمْ وَلَكِنِ امْكُرُوا فَيَكْفُرُوا بِمَا ءَامَنُوا مِنْ أَهْلِ

الْكِتَابِ وَلَا الشِّرْكَ أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٤﴾

and became pious وَأَتَّقُوا believed ءَامَنُوا they أَنَّهُمْ and if وَلَوْ لَشَوْبَةً لَشَوْبَةً indeed (for them was) reward مِنْ عِنْدِ اللَّهِ Allah خَيْرٌ know يَأْتِيهَا الَّذِينَ يَمْلِكُونَ ﴿١٠٤﴾ they did كَانُوا if/would that كَوْنًا better say (to Prophet) تَقُولُوا (do) not لَا believe ءَامَنُوا O you who رَاعِنَا "Ra'ina" (pay attention to us) وَقُولُوا but say أَنْظَرْنَا "undhurna" and for the وَلِلْكَافِرِينَ and listen وَأَسْمَعُوا please look upon us like عَذَابٍ أَلِيمٍ torment أَلِيمٌ painful مَا painful like يَوْمَ the الَّذِينَ كَفَرُوا disbelieved مِنْ among أَهْلِ الْكِتَابِ the الَّذِينَ كَفَرُوا nor لَا nor الشِّرْكَ polytheists أَنْ that يُنْزَلَ from any good خَيْرٍ upon you عَلَيْكُمْ should be sent down for رَبِّكُمْ your Lord وَاللَّهُ chooses يَخْتَصُّ but Allah يَخْتَصُّ your Lord وَمَنْ يَشَاءُ whom He wills اللَّهُ and Allah ذُو (is) Owner الْفَضْلِ الْعَظِيمِ Great Bounty of

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Râ'ina* but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46) 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

﴿١٠٤﴾ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٥﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٦﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ الْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٧﴾

﴿١٠٤﴾ مَا نَنْسَخْ whatever نَنْسَخْ We abrogate مِنْ آيَةٍ أَوْ of a Verse نُنسِهَا or نُنسِهَا cause or نَأْتِ بِخَيْرٍ better مِنْهَا We bring it to be forgotten

مِثْلِهِمَا that أَنْ you know تَعْلَم did not أَلَمْ similar to it
 عَلَى over كُلِّ thing شَيْءٍ ﴿١٠٦﴾ is All-Powerful قَدِيرٌ
 تَعْلَمُ you know أَنَّ that اللَّهُ Allah for Him تِلْكَ (is) dominion
 السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and not لَكُمْ
 وَلِیِّ of (any) مِنْ Allah besides إِلَهِ (is) for you
 do تُرِيدُونَ or أَمْ (any) helper نَصِيرٍ ﴿١٠٧﴾ nor وَلَا (protector/friend)
 as كَمَا your Messenger رُسُلَكُمْ you ask تَسْأَلُوا that أَنْ you want
 سِیِّئٌ شِیْءٌ was asked مَوْسَى Moses مِنْ قَبْلُ before وَمَنْ and whoso یَبْتَدِلُ
 he went ضَلَّ verily فَتَدَّ for faith بِالْإِیمَنِ disbelief الْكُفْرَ changes
 Way السَّبِيلِ ﴿١٠٨﴾ the even (Right) سَوَاءً astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَكًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا
 بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ وَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِندَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٧﴾

وَدَّ كَثِيرٌ many مِّنْ أَهْلِ الْكِتَابِ the People of
 لَوْ if يَرُدُّونَكُم they could turn you back مِّنْ بَعْدِ after إِيمَانِكُمْ
 (out of) كُفَّارًا (as) disbelievers حَسَكًا your belief (you have believed)
 مِّنْ بَعْدِ their ownelves أَنْفُسِهِمْ from عِندِ envy
 مَا after بَيَّنَّ what so forgive فَاعْفُوا the truth الْحَقُّ unto them لَهُم had become manifest
 وَاصْفَحُوا and overlook حَتَّىٰ till يَأْتِيَ brings اللَّهُ Allah بِأَمْرٍ His
 إِنَّ Command اللَّهُ Allah عَلَىٰ over كُلِّ thing شَيْءٍ ﴿١٠٦﴾ is All-Powerful قَدِيرٌ
 and give وَأَقِيمُوا (is) All-Powerful الصَّلَاةَ and perform the prayer وَمَا تُقَدِّمُوا
 you send forth لِقَدِّمُوا and whatever وَمَا Zakat (poor-due) الزَّكَاةَ (pay)

لَا تَسْكُرُ for yourselves مِّنْ of خَيْرٍ good مَجْدُوهُ you shall find it عِنْدَ
 with اَللّٰهُ Allah اِنَّ certainly اَللّٰهُ Allah بِمَا of what تَعْمَلُونَ you do
 (is) All-Seer ﴿١١٦﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. **110.** And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَقَدْ أُجِرُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيَّةُ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرِيَّةُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

وَقَالُوا Paradise لَنْ يَدْخُلَ none shall enter and they said وَقَالُوا اَمْآيَتُهُمْ these are their (own) desires قُلْ say هَاتُوا bring your proof ان if كُنْتُمْ you are صٰدِقِيْنَ ﴿١٣٦﴾ truthful بَلَى yes مَنْ whoever اَسْلَمَ submitted وَجْهَهُ his face لِلّٰهِ to Allah وَهُوَ (is) his reward عِنْدَ then for him اَجْرُهُ (is) good-doer فَالَهُ nor (there is) no حَوْفٌ fear عَلَيْهِمْ وَلَا on them رَبِّهِ His Lord وَمَا they بِمُحْزَنُوْنَ ﴿١٣٧﴾ shall grieve وَقَالَتِ the Jews الْيَهُودُ the Christians are not النَّصَارَىٰ the Jews عَلَيَّ on شَيْءٍ anything وَقَالَتِ the Christians لَا لِسَبِّ the Jews اَلَيْسَتْ the Jews اَلَيْسَتْ the Christians عَلَيَّ on شَيْءٍ anything وَلَكِنَّ the Scripture اَلِكِتٰبُ recite يَتْلُوْنَ though they وَهُمْ anything قَالِ similarly الَّذِيْنَ said لَا those who يَسْكُمُوْنَ (do) not وَمَنْ know قَوْلِهِمْ like their words فَاَللّٰهُ so Allah يَحْكُمُ shall judge بَيْنَهُمْ about (of) Resurrection اَلْيَوْمَ (on) the Day يَوْمَ between them differing يَخْتَلِفُوْنَ ﴿١٣٨﴾ wherein they (have been) كَانُوا that

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*, Vol.1, Page 154]. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٢﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَٰؤُا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٣﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٤﴾

than greater wrong-doer (unjust) **أَظْلَمُ** and who (is) **وَمَنْ** Mosques **مَسْجِدَ** forbid those (who) **مَّنَعَ** to **يُذْكَرَ** (of) Allah **اللَّهُ** in them **فِيهَا** be mentioned **اسْمُهُ** His Name **وَسَعَىٰ** and strive **فِي** (proper) **لَهُمْ** was **كَانَ** not **مَا** these people **أُولَٰئِكَ** their ruin **خَرَابِهَا** in fear **خَائِفِينَ** except **إِلَّا** enter them **يَدْخُلُوهَا** to **أَنْ** for them **لَهُمْ** (is) disgrace **خِزْيٌ** the world **الدُّنْيَا** in **فِي** for them **وَلَهُمْ** (is) torment **عَذَابٌ عَظِيمٌ** the Hereafter **الْآخِرَةِ** in **فِي** for them **وَاللَّهُ** great and the west **وَالْمَغْرِبُ** the east **وَالْمَشْرِقُ** and for Allah (is) **وَجْهٌ** so there will be **ثَمَّ** you turn (your face) **تُولَٰؤُا** so wherever **فَأَيْنَمَا** (is) Infinite, **وَاسِعٌ** Allah **اللَّهُ** surely **إِنَّ** (of) Allah **اللَّهُ** face **وَاللَّهُ** has **اتَّخَذَ** and they said **وَقَالُوا** All-knower **عَلِيمٌ** All-Embracing **وَلَدًا** a son **سُبْحَنَهُ** Glory is to Him **بَلْ** but **لَّهُ** (is) for Him (is) **مَا** what (is) **فِي** in **السَّمٰوٰتِ** the heavens **وَالْأَرْضِ** and the earth **كُلُّ** all **لَّهُ** to Him **قَنِينُونَ** (are) subservient

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them

(Allâh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely, Allâh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: 'Allâh has begotten a son (children or offspring).' Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

يَدْعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٥﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٦﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٧﴾

and the earth ^{وَالْأَرْضِ} (of) the heavens ^{السَّمَوَاتِ} the Originator ^{يَدْعُ} He ^{قَالَ} so only ^{فَإِنَّمَا} a matter ^{أَمْرًا} He decrees ^{قَضَىٰ} and when ^{وَإِذَا} ^{يَقُولُ} He says ^{لَهُ} to it ^{كُنْ} be ^{فَيَكُونُ} and it becomes ^{وَقَالَ} and said ^{الَّذِينَ} those who ^{لَا} do not ^{يَعْلَمُونَ} know ^{لَوْلَا} why (does) not ^{يُكَلِّمُنَا} or ^{أَوْ} Allah ^{اللَّهُ} speak to us ^{تَأْتِينَا} a sign ^{كَذَلِكَ} those (people) who were ^{الَّذِينَ} have said ^{قَالَ} so (even thus) ^{قَبْلِهِمْ} are alike ^{تَشَبَّهَتْ} their words ^{قَوْلِهِمْ} like ^{مِثْلَ} before them ^{قُلُوبُهُمْ} their hearts ^{قَدْ} indeed ^{بَيَّنَّا} We have made clear ^{الْآيَاتِ} the Signs/Verses ^{لِقَوْمٍ} for people ^{يُوقِنُونَ} (who) believe firmly ^{إِنَّا} bearer of ^{بَشِيرًا} with the truth ^{بِالْحَقِّ} sent you ^{أَرْسَلْنَاكَ} verily We ^{وَنَذِيرًا} glad tidings ^{وَلَا} and a warner ^{تُسْأَلُ} and not ^{أَصْحَابِ} about ^{الْجَحِيمِ} (of) the blazing Fire ^{سُئِلَ} asked

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is. 118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَيَّ فَضَلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾

the Jews الْيَهُودُ with you عَنْكَ will be pleased تَرْضَىٰ and never وَلَنْ
 وَلَا the Christians النَّصَارَىٰ حَتَّىٰ till تَتَّبِعَ you follow their مِلَّتَهُمْ
 (of) the Guidance الْهَدَىٰ verily إِنْ say قُلْ religion (creed)
 الْهَدَىٰ that (is only) هُوَ Allah
 and if وَلَئِنْ أَتَبَعْتَ you followed
 their desires أَهْوَاءَهُمْ بَعْدَ after الَّذِي what جَاءَكَ
 the knowledge مَا not لَكَ for you مِنْ
 (any) (wrath of) اللَّهُ Allah مِنْ any وَلِيٍّ protector وَلَا nor نَصِيرٍ ﴿١٢٠﴾
 those ءَاتَيْنَاهُمُ We gave them الْكِتَابَ the Book يَتْلُونَهُ
 those (are) أُولَٰئِكَ to be recited تِلَاوَتِهِ (as it has) right حَقَّ
 who) يُؤْمِنُونَ believe بِهِ in it وَمَنْ and whoso يَكْفُرْ disbelieves بِهِ
 in it فَأُولَٰئِكَ (are) then هُمُ they (who are) الْخَاسِرُونَ ﴿١٢١﴾ the losers
 O Children إِسْرَءِيلَ (of) اذْكُرُوا remember نِعْمَتِيَ My
 Favour الَّتِي which أَنْعَمْتُ I bestowed عَلَيْكُمْ upon you وَأَلَيَّ and that I
 preferred you عَلَىٰ the communities الْعَالَمِينَ ﴿١٢٢﴾

120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper. 121. Those (who embraced Islâm from Banî Isrâîl) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsir Al-Qurtubî*. Vol. 2, Page 95). 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn [mankind and jinn (of your time period, in the past)].

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْمُكَافِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَاتَّقُوا and fear يَوْمًا the Day (when) لَا not تَجْزِي will avail نَفْسٌ person
عَنْ نَفْسٍ another شَيْئًا in the least وَلَا nor يُقْبَلُ shall be accepted مِنْهَا
shall benefit شَفَعَةٌ nor وَلَا any ransom (compensation) عَدْلٌ from him
هُم nor وَلَا intercession تَنْفَعُهُ shall be helped يُنصَرُونَ they ﴿١٢٣﴾ وَإِذْ
(remember) when ابْتَلَىٰ and (remember) when رَبُّهُ his Lord إِبْرَاهِيمَ tried
He said قَالَ then he fulfilled them فَأَتَمَّهُنَّ with Words (Commands)
a leader إِمَامًا for mankind النَّاسِ going to make you جَاعِلُكَ verily I am
He said قَالَ my offspring ذُرِّيَّتِي and of وَمِنْ he said قَالَ لَا (does) not
the wrong-doers الظَّالِمِينَ My Covenant عَهْدِي reach (includes) يَنَالُ
the House (Ka'bah) الْبَيْتَ We made جَعَلْنَا and (remember) when وَإِذْ
a resort مَثَابَةً لِّلنَّاسِ for mankind وَأَمْنَا and safety وَاتَّخِذُوا and take مِنْ مَّقَامِ
(as) place of مُصَلًّى (of) Abraham إِبْرَاهِيمَ Maqam (place of standing)
prayer وَعَهِدْنَا and We covenanted إِلَىٰ with إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ
and Ishmael أَن that طَهِّرَا they purify بَيْتِيَ My House (Ka'bah) لِلطَّائِفِينَ
and those who stay (for I'tikaf) وَالْمُكَافِفِينَ for those who circumambulate it
وَالرُّكَّعِ and those who bow down السُّجُودِ ﴿١٢٥﴾ (and) prostrate

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah),

(this service) from us. Verily, You are the All-Hearer, the All-Knower.” 128. “Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage — *Hajj* and ‘*Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَكَانَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

رَبَّنَا our Lord! وَابْعَثْ amongst them فِيهِمْ and send رَسُولًا a Messenger
 مِّنْهُمْ (out) of them يَتْلُو عَلَيْهِمْ who shall recite آيَاتِكَ Your Verses
 وَيُعَلِّمُهُمُ the Book الْكِتَابَ and teach (instruct) them وَالْحِكْمَةَ the Wisdom
 وَيُزَكِّيهِمْ You أَنْتَ verily You إِنَّكَ and purify them الْعَزِيزُ the All-Mighty
 الْحَكِيمُ (are) the All-Wise ﴿١٢٩﴾ وَمَنْ the All-Wise يَرْغَبْ and who وَمَنْ the All-Wise
 إِلَّا مَن except (of) Abraham إِبْرَاهِيمَ creed مِّلَّةِ from عَنْ away
 سَفِهَ (who) himself نَفْسَهُ befooled وَلَقَدْ and truly اصْطَفَيْنَاهُ We
 فِي in the world الدُّنْيَا وَإِنَّهُ and verily he فِي in the world الْآخِرَةِ
 لَكَانَ the Hereafter الصَّالِحِينَ (would be) among the righteous إِذْ
 قَالَ when he said لَهُ to him رَبُّهُ his Lord أَسْلِمْتُ submit قَالَ he said
 لِرَبِّ I submitted to Lord رَبِّ الْعَالَمِينَ of the worlds ﴿١٣٠﴾

129. “Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur’ân) and *Al-H* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise.” 130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, “Submit (i.e. be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of the ‘*Alamîn* (mankind, jinn and all that exists).”

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ

وَأَسْمِعِيلَ وَإِسْحَاقَ إِلَٰهًا وَحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

وَوَصَّى بِهَا إِبْرَاهِيمُ ابْنَهُ to it and enjoined his sons and Jacob
 has chosen Allah verily o my sons! and Isaac
 لكم for you the (true) religion then not you die but
 Muslims (who have surrendered unto you are but
 came when witnesses were you or Him)
 he (approached) to Jacob the death when he said
 will you worship what to his sons said
 your God we shall worship they said after me
 وإلهكم and God and your fathers (of) your fathers
 and Ishmael and Isaac and we and One God
 to Him (are) submissive (are) that (was a) nation
 they passed away what for them that has passed away
 and not you earned what and for you earned
 they used to do of what you will be asked
 (they were doing)

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)." 133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْهِ إِبْرَاهِيمَ وَلَا اسْمِعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَلَا لُوطَ وَلَا هَارُونَ وَمَا أُوْقَى
 الَّذِينَ يَتَّبِعُونَ مِنْ رَبِّهِمْ لَا تَفْرُقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٥﴾

Christians قَسَرَى or Jews هُودًا be كُتُبًا and they said وَقَالُوا تَهْتَدُوا the creed (the مِلَّةَ nay بَلَى say قُلْ you would be guided تَهْتَدُوا (of) Abraham إِبْرَاهِيمَ religion) حَنِيفًا and not وَمَا the upright قُولُوا we مَأْمَنَّا say the polytheists الْمُشْرِكِينَ of مِنْ he was إِبْرَاهِيمَ has been sent down أَنْزَلَ and what وَمَا in Allah بِاللَّهِ believe Abraham إِبْرَاهِيمَ to إِلَهِ was sent down أَنْزَلَ and what وَمَا to us وَإِسْمَاعِيلَ and Ishmael وَإِسْحَاقَ and Isaac وَ يَعْقُوبَ and Jacob وَالْأَسْبَاطِ and Jacob's descendants (the tribes) أَوْقَى and what وَمَا (their) descendants (the tribes) to مُوسَى was given أَوْقَى and what وَمَا and Jesus وَعِيسَى to Moses distinction we نَفَرَقْ no لَا their Lord رَبِّهِمْ from مِنْ the Prophets to Him لَمْ and we وَنَحْنُ of them مِنْهُمْ any أَحَدٍ between بَيْنَ make are submissive مُسْلِمُونَ ﴿١٣٥﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîf* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)." 136. Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٦﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٧﴾ قُلْ أَتُمَارِجُونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٨﴾

فَإِنْ ءَامَنُوا what مَا in the like of بِمِثْلِ they believed so if they are guided, they have اهْتَدَوْا then فَقَدْ in it بِدِينِهِمْ you believe تَوَلَّوْا but if تَوَلَّوْا they turn away فَإِنَّمَا then only فَسَيَكْفِيكَهُمُ schism (opposition) شِقَاقٍ in فِي they (are) the السَّمِيعُ and He (is) وَهُوَ Allah اللَّهُ suffice you against them

(Our life takes its) hue **صِبْغَةً** the All-Knower **الْكَلِيمُ** All-Hearer **اللَّهُ** than **مِنْ** (is) better **أَحْسَنُ** and who **وَمَنْ** (from) Allah **اللَّهُ** are **صِبْغَةً** Allah at coloring **وَنَحْنُ** and we **لَهُ** to Him **عِبْدُونَ** are **اللَّهُ** about **فِي** do you dispute with us **أَتُحَاجُّونَنَا** say **قُلْ** worshippers **وَهُوَ** Allah (is) while He **رَبُّنَا** our Lord **وَرَبُّكُمْ** and your Lord **وَلَنَا** and for us (are) **أَعْمَلْنَا** our deeds **وَلَكُمْ** and for you (are) **أَعْمَلَكُمْ** and we **وَنَحْنُ** your deeds **لَهُ** and we **وَنَحْنُ** sincere **غُلُوصُونَ** to Him (are) **لَهُ** and we **وَنَحْنُ** your deeds

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr] 139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَعْلِمُ أَمْ
اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٩﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

أَمْ or تَقُولُونَ you say إِنَّ that إِبْرَاهِيمَ Abraham and إِسْمَاعِيلَ Ishmael and إِسْحَاقَ Isaac and وَيَعْقُوبَ Jacob and الْأَسْبَاطَ (their) descendants (the tribes) كَانُوا were هُودًا Jews أَوْ or نَصَارَى Christians قُلْ say أَعْلِمُ do you know better أَمْ or اللَّهُ Allah وَمَنْ (is) and who أَظْلَمُ more unjust وَمَنْ than he who كَتَمَ concealed شَهَادَةً testimony عِنْدَهُ (that is) with him مِنَ from اللَّهِ Allah وَمَا Allah and not يُغْفِلُ Allah is unaware عَمَّا that has تَعْمَلُونَ ﴿١٣٩﴾ you do تِلْكَ that (was a) أُمَّةٌ nation قَدْ خَلَتْ and for وَلَكُمْ they earned كَسَبَتْ what مَا for them لَهَا passed away you will be تُسْأَلُونَ and not وَلَا you earn كَسَبْتُمْ what مَا you to do يَعْمَلُونَ ﴿١٤٠﴾ they used كَانُوا of what عَمَّا asked

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do." **141.** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الْغَنَى كَانُوا عَلَيْنَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِنَّ

143. Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٣﴾

قَدْ رَأَى verily We see تَقَلُّبَ turning وَجْهِكَ (of) your face in the السَّمَاءِ the heaven فَلَنُوَلِّيَنَّكَ the heaven a قِبْلَةً so surely We shall turn you (to) Qiblah تَرْضَاهَا you will be pleased with it وَجْهَكَ so turn فَوَلِّ you face your face شَطْرَ towards the Sacred المسجد the Mosque الْحَرَامِ the Sacred Mosque and وَحَيْثُ the Sacred Mosque your faces وَجُوهَكُمْ turn فَوَلُّوا you (people) are مَا كُنْتُمْ wheresoever were شَطْرَهُ towards it وَإِنَّ the الَّذِينَ and certainly أُوْتُوا those who الْكِتَابَ the Scripture لَيَعْلَمُونَ know (well) أَنَّهُ that the الْحَقُّ the truth وَمَا their Lord رَبِّهِمْ (is) from من the truth they do يَعْمَلُونَ of what عَمَّا (is) unaware بِغَافِلٍ

144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

وَلَيْنَ اتَّيْتِ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا فَبِمَا أُولَئِكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَكِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْإِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٤﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٥﴾

وَلَكِنْ and even if أَنْتَ you were to bring أُولَئِكَ (to) those who أَوْثَرُوا were given أَلْكِتَابِ the Scripture بِكُلِّ مَآيَةٍ Signs مَا nor تَبِعُوا (would) not follow قِبْلَتَكَ your Qiblah وَأَنْتَ nor تَتَّبِعُهُمْ (of) their Qiblah أَنْتَ (be) a follower بَعْضُ of the Qiblah (are) followers بَعْضُ some of them and if وَلَكِنْ others اتَّبَعْتَ you followed أَهْوَاءَهُمْ their desires بَعْدَ after مَا what جَاءَكَ came to you of الْعِلْمِ knowledge إِنَّكَ indeed you إِذَا then (will be) لَئِنْ of الظَّالِمِينَ ﴿١٤٦﴾ the wrong-doers أَلَّذِينَ those مَا آتَيْنَاهُمُ to whom We gave أَلْكِتَابِ the Scripture يَعْرِفُونَهُ كَمَا recognize it يَعْرِفُونَ as they recognize أَبْنَاءَهُمْ their sons وَلَكِنْ but verily فَرِيقًا a group مِنْهُمْ of them لَيَكْتُمُونَ conceal أَلْحَقَّ the truth وَهُمْ while they يَكْمُلُونَ ﴿١٤٧﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad ﷺ which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)].

أَلْحَقَّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٥﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلِيًّا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٦﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٧﴾

أَلْحَقَّ (this is) the truth مِنْ (you) be تَكُونَنَّ of الْمُمْتَرِينَ ﴿١٤٥﴾ وَلِكُلِّ those who doubt وَجْهَةٍ every (nation) هُوَ (there is) a direction مَوْلِيًّا He to which فَاسْتَبِقُوا He turns them (they face in their (prayers))

وَمِنْ حَيْثُ وَهَرَسُوهُ (one another) (in) good works أَيْنَ مَا wheresoever تَكُونُوا
 all جَمِيعاً Allah ﷻ you بِكُمْ will bring يَأْتِ you may be
 thing شَيْءٍ every كُلِّ over عَلَى Allah ﷻ truly إِذْ together
 wheresoever حَيْثُ and from وَمِنْ (is) All-Powerful قَدِيرٌ ﴿١٤٧﴾
 your face (in prayer) وَجْهَكَ turn قَوْلٍ you come forth خَرَجْتَ
 and indeed this وَإِنَّهُ the Sacred الْحَرَامِ Mosque الْمَسْجِدِ towards
 and not وَمَا your Lord رَبِّكَ from مِنْ (is) the truth لَئِنْ
 you do تَعْمَلُونَ ﴿١٤٨﴾ of what عَمَّا (is) unaware يَنْفِئُ Allah

147. (This is) the truth from your Lord. So be you not one of those who doubt.
 148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.
 149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ
 عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِي عَابَتَكُمْ تَهْتَدُونَ ﴿١٤٨﴾ كَمَا
 أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَرُزْقِيكُمْ وَلِيُكْمَلَ إِلَيْكُمْ وَالْحَمْدُ لِلَّهِ وَبِالْحَمْدِ
 مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ وَهَرَسُوهُ (one another) (in) good works أَيْنَ مَا wheresoever تَكُونُوا
 all جَمِيعاً Allah ﷻ you بِكُمْ will bring يَأْتِ you may be
 thing شَيْءٍ every كُلِّ over عَلَى Allah ﷻ truly إِذْ together
 wheresoever حَيْثُ and from وَمِنْ (is) All-Powerful قَدِيرٌ ﴿١٤٧﴾
 your face (in prayer) وَجْهَكَ turn قَوْلٍ you come forth خَرَجْتَ
 and indeed this وَإِنَّهُ the Sacred الْحَرَامِ Mosque الْمَسْجِدِ towards
 and not وَمَا your Lord رَبِّكَ from مِنْ (is) the truth لَئِنْ
 you do تَعْمَلُونَ ﴿١٤٨﴾ of what عَمَّا (is) unaware يَنْفِئُ Allah

رَسُولًا مِّنكُمْ (who) recites from among you **يَتْلُوا** a Messenger **عَلَيْكُمْ** to you **وَرَزَّيْكُمْ** and sanctifies you **وَالْكِتَابَ** the Book and teaches you **وَيُعَلِّمُكُمُ** (purifies your lives) what **مَا** and teaches you **وَيُعَلِّمُكُمُ** and Wisdom **وَالْحِكْمَةَ** (Qur'an) **لَمْ** not **تَكُونُوا** you did **تَلَّمُونَ** know

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلی اللہ علیہ وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you did not know.

فَأَذْكُرُوا أَنَا أذكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٥٠﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥١﴾ وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلٰكِن تَشْعُرُونَ ﴿١٥٢﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٣﴾

I will remember you **أَذْكُرْكُمْ** therefore remember Me **فَأَذْكُرُوا** and give thanks **وَأَشْكُرُوا** to Me **لِي** and (do) not **وَلَا** **تَكْفُرُوا** be **يٰٓأَيُّهَا** O you! **الَّذِينَ** who **ءَامَنُوا** believe **اسْتَعِينُوا** with patience **الصَّبْرِ** seek help **وَالصَّلَاةِ** and prayer **إِنَّ** truly **اللَّهُ** Allah **مَعَ** (is) with **الصَّابِرِينَ** the patient ones **وَلَا** (do) not **يُقْتَلُ** of those who **يَقْتُلُ** (are) killed **فِي** in **سَبِيلِ** Way **اللَّهُ** Allah **أَمُوتَ** (of) Allah **بَلْ** (they are) dead **أَحْيَاءٌ** (they are) alive **لٰكِن** but **تَشْعُرُونَ** you perceive **وَلَنَبْلُوَنَّكُمْ** and surely **بَشَيْرٍ** We shall test you **بِشَيْءٍ** with something **مِّنَ** of **الْخَوْفِ** the fear **وَالْجُوعِ** and the hunger **وَنَقْصٍ** and loss **مِّنَ** of **الْأَمْوَالِ** wealth **وَالْأَنْفُسِ** but give glad tidings **وَالثَّمَرَاتِ** and fruits (crops) **وَبَشِّرِ** and lives **الصَّابِرِينَ** (to) the patient ones

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient). 154. And say not of those who are killed in the way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٢﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُتَهْتَدُونَ ﴿١٥٣﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٤﴾

الَّذِينَ إِذَا those who أَصَابَتْهُمْ afflicts them مُصِيبَةٌ calamity
 قَالُوا they say إِنَّا truly we belong to اللَّهُ and indeed we وَإِنَّا
 إِلَيْهِ (shall) to Him رَاجِعُونَ ﴿١٥٢﴾ return أُولَٰئِكَ (they are) those عَلَيْهِمْ
 thier Lord رَبِّهِمْ from blessings صَلَوَاتٌ upon whom (are)
 who (are) هُمْ and (they are) those وَأُولَٰئِكَ and mercy رَحْمَةٌ
 and الْمُتَهْتَدُونَ ﴿١٥٣﴾ the guided ones إِنَّ ﴿١٥٤﴾ the الصَّفَا As-Safa
 the شَعَائِرِ (are) of مِنْ Al-Marwah (two mountains in Makkah)
 performed Hajj حَجَّ so whoever فَمَنْ (of) اللَّهُ symbols
 (there) الْبَيْتِ (of) the House أَوِ or اعْتَمَرَ performed Umrah فَلَا
 he walks (between) يَطَّوَّفُ that أَنْ on him عَلَيْهِ sin is) جُنَاحَ no
 good خَيْرًا does voluntarily تَطَوَّعَ and whoever وَمَنْ the two بِهِمَا
 فَإِنَّ then verily اللَّهُ Allâh شَاكِرٌ All-Recogniser (is) عَلِيمٌ ﴿١٥٤﴾
 All-Knower

156. Those who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
 اللَّهُمُّ ۖ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاوْلَٰئِكَ أَنُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ۖ إِنَّ الَّذِينَ كَفَرُوا
 وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ لعنةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۖ

We have أَنْزَلْنَا what conceal يَكْتُمُونَ those who verily إِنَّ الَّذِينَ
 and the guidance وَالْهُدَىٰ the clear proofs الْبَيِّنَاتِ of sent down
 for the النَّاسِ We have made it clear بَيَّنَّاهُ that مَا after
 curses يَلْعَنُهُم such are those أُولَٰئِكَ the Book الْكِتَابِ in people
 إِلَّا the cursers اللَّهُمُّ and curse them وَيَلْعَنُهُمُ Allah اللَّهُ them
 and mend (their وَأَصْلَحُوا repent تَابُوا those who الَّذِينَ except
 I أَنُوبُ those (are) فَاوْلَٰئِكَ and declare (the truth) ways) (am)
 (am) التَّوَّابُ and I وَأَنَا for them عَلَيْهِمْ will accept repentance
 those who الَّذِينَ verily إِنَّ Most Merciful الرَّحِيمُ Oft-Returning
 (were) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا disbelieved كَفَرُوا
 (of) curse اللَّهُ on them (is) عَلَيْهِمْ it is they أُولَٰئِكَ disbelievers
 and (of) mankind وَالنَّاسِ and (of) the angels وَالْمَلَائِكَةِ Allah
 combined أَجْمَعِينَ ۖ

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ۖ وَاللَّهُ أَكْبَرُ ۖ وَلِلَّهِ الْإِلَهَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۖ

خَالِدِينَ فِيهَا they shall abide فِيهَا in it لَا neither يُخَفَّفُ will be
 they عَنْهُمْ lightened from them الْعَذَابُ the punishment وَلَا nor هُمْ they
 يُنْظَرُونَ ۖ will be reprieved وَاللَّهُ أَكْبَرُ ۖ and your God إِلَهُ and (is) God
 وَحْدًا لَا One (there is) no إِلَهُ god إِلَّا but هُوَ He الرَّحْمَنُ the
 the Most Beneficent الرَّحِيمُ Most Merciful ۖ

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِّ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾

إِنَّ verily فِي in خَلْقِ the creation السَّمَوَاتِ (of) the heavens وَالْأَرْضِ (of) the night and (in) the alternation and the earth and the night sail وَتَجْرِي which and (in) the ships وَالْفُلِّ and the day through the sea بِمَا يَنْفَعُ benefits النَّاسِ from Allah sent down and what the mankind (and) thus water (rain) of the sky (height) and made alive therewith the earth بَعْدَ after مَوْتِهَا its death وَبَثَّ and scattered فِيهَا therein مِنْ of كُلِّ (kinds) دَابَّةٍ (of) the winds and (in) veering and moving creatures وَالسَّحَابِ which are controlled and the clouds بَيْنَ (are) indeed proofs and the earth وَالْأَرْضِ the sky لَآيَاتٍ who understand يَعْقِلُونَ (signs) for people

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَأَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٤﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٥﴾

take يَتَّخِذُوا (are) (some) who مَن people النَّاسِ yet of وَمِنْ (others) مِنْ دُونِ besides اللَّهُ Allah أُنْدَادًا (as) rivals (with Allah) يُحِبُّونَهُمْ they love them كَحُبِّ اللَّهِ like the love of) اللَّهُ Allah (of) وَالَّذِينَ (in their) حُبًّا (are) stauncher أَشَدُّ believed مَأْمُونًا but those who (could) see يَرَى and if only (would that) وَلَوْ for Allah يُحِبُّ love they will see يَرَوْنَ when إِذْ did wrong ظَلَمُوا those who الَّذِينَ the torment أَلْعَذَابِ أَنَّ the power الْقُوَّةُ all belongs to Allah اللَّهُ all power جَمِيعًا wholly وَأَنَّ and that اللَّهُ Allah شَدِيدُ (is) Severe الْعَذَابِ (in) punishment إِذْ those who الَّذِينَ will disown تَبَرَّأَ when those who أَتَّبَعُوا those who أَتَّبَعُوا were followed (them) وَأَوَّلًا followed (them) وَتَقَطَّعَتْ the torment الْعَذَابِ and they would see off يَهُمْ from them (between them) الْأَنْسَابُ

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَا كَذَلِكُ يُرِيهِمُ اللَّهُ أَعْمَلْنَاهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٦﴾ يَأْتِيهَا النَّاسُ كُلُّهُمْ وَمَا فِي الْأَرْضِ حَنَاقًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٧﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٨﴾

could وَقَالَ the الَّذِينَ and will say اتَّبَعُوا those who لَوْ أَنَا had followed then we would disown فَتَبَرَّأَ (were) a return كَرَّةً for us that thus كَذَلِكُ us وَمَا they have disowned تَبَرَّأُوا as كَمَا them يُرِيهِمُ اللَّهُ Allah will show them أَعْمَلْنَاهُمْ their deeds حَسْرَتٍ (as) regrets عَلَيْهِمْ for them وَمَا and never هُمْ they بِخَارِجِينَ of that النَّاسِ O النَّاسُ the Fire النَّارِ of كُلُّهُمْ people طَيِّبًا lawful حَنَاقًا the earth الْأَرْضِ in which (is) وَلَا good

(do) not تَتَّبِعُوا follow the footsteps خُطَوَاتِ (of) Satan الشَّيْطَانِ only إِنْهَا open مُبِينٌ ﴿٦٨﴾ an enemy عَدُوٌّ for you لَكُمْ verily he (is) يَأْمُرُكُمْ and the الْفَحْشَاءِ of the evil بِالسُّوءِ He commands you تَقُولُوا and that وَأَنْ obscenity مَا Allah اللَّهُ about عَلَى you say you know تَعْلَمُونَ ﴿٦٩﴾ (do) not لَا what

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿٦٨﴾ وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٧٠﴾

and when إِذَا قِيلَ it is said لَهُمُ to them اتَّبِعُوا follow what مَا we shall أَنْزَلَ اللَّهُ has sent down قَالُوا they say بَلْ nay تَتَّبِعُ we follow what مَا أَلْفَيْنَا we found عَلَيْهِ upon it آبَاءُنَا our fathers أَوَلَوْ even if كَانَ did آبَاؤُهُمْ their fathers لَا not يَعْقِلُونَ (did) they find Right يَهْتَدُونَ nor وَلَا anything شَيْئًا understand disbelieved كَفَرُوا (of) those who الَّذِينَ and the example وَمَثَلِ guidance كَمَثَلِ like (is) الَّذِي he who يَنْعِقُ (of) shouts بِمَا to that لَا does not يَسْمَعُ hear إِلَّا except دُعَاءَ shouts وَنِدَاءً and cries صُمُّ and (they are) deaf بُكْمٌ dumb عُمْى blind فَهُمْ so they لَا (do) not يَعْقِلُونَ ﴿٦٨﴾ understand يَا أَيُّهَا O you! الَّذِينَ who آمَنُوا believe كُلُوا We have طَيِّبَاتِ of طَيِّبَاتِ the good (lawful) things مَا that رَزَقْنَاكُمْ if to Allah اللَّهُ and be grateful وَاشْكُرُوا provided you (with) إِن [you] worship تَعْبُدُونَ ﴿٧٠﴾ Him (alone) إِيَّاهُ you كُنتُمْ

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧١﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٢﴾

إِنَّمَا verily حَرَّمَ He has forbidden عَلَيْكُمْ on you الْمَيْتَةَ the dead
 and (flesh) وَالدَّمَ and blood وَلَحْمَ and flesh الْخِنْزِيرِ (of) swine وَمَا
 that أُهِلَّ consecrated بِهِ to لِغَيْرِ any other than اللَّهُ Allah فَمَنِ
 but whoso اضْطُرَّ (is) forced by necessity غَيْرَ بَاغٍ (is) without willful
 nor disobedience وَلَا عَادٍ then transgressing (due limits) فَلَا
 (there is) no إِثْمَ on him عَلَيْهِ sin إِنَّ on him اللَّهُ indeed عَفُورٌ (is)
 Oft-Forgiving رَّحِيمٌ Most-Merciful ﴿١٧١﴾ إِنَّ verily الَّذِينَ those
 who يَكْتُمُونَ conceal مَا what أَنْزَلَ Allah has sent down اللَّهُ
 of the Book وَيَشْتُرُونَ and purchase بِهِ there with ثَمَنًا a
 gain قَلِيلًا small أُولَٰئِكَ they مَا do not يَأْكُلُونَ into فِي
 their bellies إِلَّا but النَّارَ fire وَلَا and not يُكَلِّمُهُمْ will speak
 to them اللَّهُ Allah يَوْمَ Day (on) الْقِيَمَةِ (of) Resurrection وَلَا
 will purify them يُزَكِّيهِمْ وَلَهُمْ and for them (will be) عَذَابٌ
 painful أَلِيمٌ ﴿١٧٢﴾ torment

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-

and (to those) who ask (for help) **وَالسَّائِلِينَ** and the wayfarer **وَالضَّالِّينَ** and offers **وَأَقَامَ** the ransom of slaves; **وَالرِّقَابَ** and in (for) and who fulfil **وَالْمُؤْتُونَ** Zakat **وَالزَّكَاةَ** and pays **وَمَا آتَى** the prayer and **يَعْتَدُونَ** they promise **عَهْدُهُمْ** when **إِذَا** their promise and affliction **وَالضَّرَّاءَ** adversity **فِي** in who remain patient **وَالَّذِينَ** such are they **أُولَئِكَ** peril **وَالَّذِينَ** and at the time of **وَحِينَ** they (who are) **هُمْ** and those (are) **وَأُولَئِكَ** have proved true **صَدَقُوا** **وَالْمُتَّقُونَ** pious

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرُّ بِالْحَرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَكُمْ مِنْ أُخِيهِ شَيْءٌ فَاغْبَاغٌ بِالْمَعْرُوفِ وَأَدَاؤُهُ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

اليسر (١٧٧)

يَا أَيُّهَا O you **الَّذِينَ** who **آمَنُوا** believe **كُتِبَ** (is) prescribed **عَلَيْكُمْ** the **الْقِصَاصُ** retribution **فِي** in (cases of) **الْقَتْلِ** murder **الْحَرُّ** free **بِالْحَرِّ** for the free **وَالْعَبْدُ** and the slave **بِالْعَبْدِ** **وَالْأُنْثَىٰ** the female **بِالْأُنْثَىٰ** and the female **فَمَنْ** but whoso **عَفَىٰ** forgiven **لَكُمْ** for him (is) **مِنْ** by **أُخِيهِ** his brother **شَيْءٌ** something **فَاغْبَاغٌ** (of blood money) **بِالْمَعْرُوفِ** then adhering to it **وَأَدَاؤُهُ** and payment be made **إِلَيْهِ** usage (with fairness) **بِإِحْسَنٍ** in a goodly manner **ذَلِكَ** that (is) **تَخْفِيفٌ** an alleviation **مِنْ** from **رَبِّكُمْ** your Lord **وَرَحْمَةٌ** and a Mercy **فَمَنِ** and whoever **اعْتَدَىٰ** transgresses **بَعْدَ** after **ذَلِكَ** this **فَلَهُ** for him (is) **عَذَابٌ** a torment **أَلِيمٌ** painful

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَأْتِيهِ الْأَنْبِيَاءُ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٨﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْقِينَ ﴿١٧٩﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنَّى إِنَّمَا عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٠﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ (is) life (is) retribution and for you and the prophets that you may become pious! O men of understanding! كُتِبَ عَلَيْكُمُ (it is) prescribed when he approaches any of you death if he leaves wealth, that he makes a bequest to the parents and next of kin, according to reasonable manners. (is) an obligation on the God-fearing then whoever changes it (the will) after that he had heard it, then only its sin (will be) upon those who change it verily Allah (is) All-Knower All-Hearer

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn*. 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty, upon *Al-Muttaqûn* 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٢﴾

فَمَنْ then whoso كَانَ fears مِنْ from مُوصٍ a testator جَنَفًا and wrong-doing فَاصْلَحَ or إِثْمًا partiality (some unjust act) (there is) no مَلَا between them (the parties) يَبْنِيهِمْ makes peace (is) Oft-Forgiving اللَّهُ Allah عَفُوٌّ sin عَلَيْهِ on him إِنَّ verily رَبِّهِمْ Most Merciful يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا who believe كُتِبَ it عَلَيْكُمْ (is) prescribed الصِّيَامُ the fasting كَمَا as كُتِبَ it عَلَى was prescribed الَّذِينَ those مِنْ قَبْلِكُمْ before you لَعَلَّكُمْ become God-fearing تَتَّقُونَ so that you may

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn*.

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

أَيَّامًا days مَّعْدُودَاتٍ numbered فَمَنْ then whoso كَانَ is مِنْ of you مَّرِيضًا or عَلَى sick أَوْ or عَلَى journey فَعِدَّةٌ (the same) of number مِنْ of أَيَّامٍ days أُخَرَ other وَعَلَى and upon الَّذِينَ those (is) ransom فِدْيَةٌ who يُطِيقُونَهُ afford it (can do it with difficulty) طَعَامُ feeding مِسْكِينٍ (of) a needy person فَمَنْ (of) but whoso تَطَوَّعَ does voluntarily (willingly) خَيْرًا good فَهُوَ it (is) خَيْرٌ better لَهُ for him وَأَنْ and that تَصُومُوا you fast خَيْرٌ better (is) لَكُمْ (is) better for you if كُنْتُمْ you تَعْلَمُونَ know

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم وَلَمَّا تَمْكُرُوا ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

شَهْرَ رَمَضَانَ (of) Ramadan the month (is) that أُنْزِلَ (is) was revealed in it the Qur'an هُدًى a guidance لِّلنَّاسِ for mankind and clear proofs وَبَيِّنَاتٍ of الْهُدَى the guidance وَالْفُرْقَانِ and the criterion فَمَن so whoever شَهِدَ witnesses/sights of you مِنْكُمُ of the month (of Ramadan) الشَّهْرَ فَلْيَصُمْهُ the month (of Ramadan) أَشْهُرَ of you وَمَن it and whosoever كَانَ is مَرِيضًا sick أَوْ or عَلَىٰ on سَفَرٍ journey other أَيَّامٍ (the same) number فَعِدَّةٌ of you (later) يُرِيدُ (does) not want بِكُمُ Allah wants اللَّهُ for you يُرِيدُ (does) not want بِكُمُ hardship وَلِتُكْمِلُوا the number (of days) الْعِدَّةَ that you complete He guided هَدَيْكُم that مَا on ALLAH you should magnify وَلَمَّا تَمْكُرُوا ﴿١٨٥﴾ so that you may وَلَمَّا تَمْكُرُوا ﴿١٨٥﴾ you about Me عَنِّي My slaves عِبَادِي ask you سَأَلَكَ and when وَإِذَا I respond to قَرِيبٌ then indeed I am فَإِنِّي دَعْوَةَ call الدَّاعِ (of) the caller إِذَا when دَعَانِ he calls (on) Me فَلْيَسْتَجِيبُوا لِي so let them respond وَلْيُؤْمِنُوا to Me بِى and believe وَلْيُؤْمِنُوا بِى so that they may لَعَلَّهُمْ in Me يَرْشُدُونَ ﴿١٨٦﴾

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.

to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَأَنْبَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ (on) the night for you is allowed they your women with نِسَائِكُمْ consorting الرَّفَثُ fasts هُنَّ لِيَاسٌ and you (are) لَكُمْ garment وَأَنْتُمْ for you لِيَاسٌ garment لَهُنَّ garment for them عَلِمَ knew اللَّهُ Allah أَنَّكُمْ that you كُنْتُمْ that you أَنْفُسَكُمْ deceiving تَخْتَاوْنَ (you) were عَنكُمْ and forgave عَنْكُمْ He accepted your repentance and seek بَاشِرُوهُمْ so now فَالْآنَ you can associate with them وَأَنْبَغُوا what مَا كَتَبَ ordained اللَّهُ Allah لَكُمْ for you وَكُلُوا and eat وَاشْرَبُوا and drink حَتَّى until يَتَبَيَّنَ becomes distinct لَكُمُ to you الْخَيْطُ the white thread الْأَبْيَضُ from the black thread الْأَسْوَدِ of the dawn الْفَجْرِ then أَتُوا complete الصِّيَامَ fasts إِلَى till associate with them تَبَاشِرُوهُمْ and (do) not وَلَا the nightfall الْبَيْلِ the nightfall (your wives) وَأَنْتُمْ (you) are confining yourselves (in عَاكِفُونَ while you أَنْتُمْ are) حُدُودُ these (are) تِلْكَ the mosques الْمَسَاجِدِ in I'tikaf) فِي thus approach them تَقْرُبُوهَا so (do) not فَلَا (of) Allah يُبَيِّنُ makes clear يَتَّقُونَ that they لَعَلَّهُمْ mankind

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-*

Tabarî] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn*.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَلَا (do) not تَأْكُلُوا (eat up) usurp أَمْوَالَكُمْ your property بَيْنَكُمْ among yourselves (one another) بِالْبَاطِلِ by unjust means وَتُدْلُوا so that تَأْكُلُوا the authorities الْحُكَّامِ to it بِهَا nor present (of) النَّاسِ property أَمْوَالِ of فَرِيقًا a portion you usurp (eat) know (that) تَعْلَمُونَ while you وَأَنْتُمْ sinfully بِالْإِثْمِ others ﴿١٨٨﴾ يَسْأَلُونَكَ they ask you عَنِ of الْأَهِلَّةِ new moons قُلْ say هِيَ for people مَوَاقِيتُ they are (for the determination of) times لِلنَّاسِ and (for) الْحَجِّ and وَلَيْسَ (it is) no الْبِرُّ virtue بِأَنْ that تَأْتُوا their backs الْبُيُوتَ you enter from ظُهُورِهَا the houses مَنِ the righteous (is) الْبِرُّ but وَلَكِنَّ fears (Allah) أَتُوا and enter الْبُيُوتَ the houses مِنْ from أَبْوَابِهَا their gates وَاتَّقُوا اللَّهَ and fear لَعَلَّكُمْ so that you may تَفْلِحُونَ ﴿١٨٩﴾ attain success

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the

pilgrimage. It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَجِدُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

وَقَاتِلُوا and fight فِي in سَبِيلِ the Way اللَّهُ Allah (of) الَّذِينَ the
وَلَا fight you يُقَاتِلُونَكُمْ (against) those who
تَعْتَدُوا but do not لَا Allah اللَّهُ verily إِنَّ transgress
يُحِبُّ does not لَا the transgressors الْمُعْتَدِينَ ﴿١٩٠﴾
وَأَقْتُلُوهُمْ the transgressors حَيْثُ wherever and kill them
تَجِدُوهُمْ you find them وَأَخْرِجُوهُمْ and turn them out مِنْ from حَيْثُ
وَالْفِتْنَةُ they have turned you out where أَخْرَجُوكُمْ
أَشَدُّ persecution (is) worse مِنَ (is) than الْقَتْلِ killing وَلَا and do not
تُقَاتِلُوهُمْ fight them عِنْدَ at الْمَسْجِدِ the Mosque الْحَرَامِ the Sacred حَتَّى
يُقَاتِلَوكُمْ unless they fight you فِيْهِ therein فَإِنْ but if قَاتَلُوكُمْ
فَاتَقَاتِلُوهُمْ fight you (there) قَاتَلُوكُمْ then slay them كَذَلِكَ such جَزَاءُ (is) the
الْكَافِرِينَ ﴿١٩١﴾ (of) the disbelievers reward

190. And fight in the way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ عَفُودٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنهَوْا فَلَا عُدْوَانَ عَلَيَّ الْفَاسِقِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدَّوْا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

(is) فَإِنْ then verily فَإِنَّ they desist but if فَإِنْ All-Forgiving رَحِيمٌ Most Merciful وَقَاتِلُوهُمْ and fight them and لا تَكُونُ oppression/persecution يُنْفَتَةٌ exists not until لا تَكُونُ they desist فَإِنْ for Allah (alone) لِلَّهِ worship أَلَيْسَ becomes against مَالًا except إِلَّا hostility عَدَوْنِ (let there be) no desist أَطْلَالِيْنَ the wrong-doers الشُّهُرِ the month الْحَرَامِ prohibited and for prohibited الْحَرَامِ (is) for the month then whoever فَمَنْ (there is) the law of equality فِصَاصٌ things أَعَدَّتْ you transgress عَلَيْكُمْ against you أَعَدَّتْ you transgress عَلَيْكُمْ against him أَعَدَّتْ likewise مَا as أَعَدَّتْ he transgressed عَلَيْكُمْ against you وَأَتَّقُوا Allah and fear وَأَعْلَمُوا Allah that أَنْ and know وَأَنْفِقُوا the pious people النَّافِقِينَ (is) with مَعَ Allah and do not تَلْقُوا (of) Allah وَلَا Cause (Way) سَبِيلِ in and destruction وَأَمْسِنُوا into إِلَيْنَا your (hands) selves يَأْتِيكُمْ the good-doers الْمُتَحْسِنِينَ loves يُمِيتُ Allah verily إِنَّ do good

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful. **193.** And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers) **194.** The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn*. **195.** And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers).

وَاتَّبِعُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلًا حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩﴾

وَأَتُوا for Allah ﷻ and Umrah وَالْعُمْرَةَ the Hajj الْحَجَّ and complete وَأَتُوا then (send) whatever قَا you are prevented وَأُخِرْتُمْ and if فَإِنْ أَنْتُمْ أَنْتُمْ offering الْهَدْيِ of مِنْ is easy to obtain and do not وَلَا and the offering الْهَدْيِ reaches يَلُغُ until حَتَّى your heads رُءُوسُكُمْ shave among مَحَلُّهُ is مِنْكُمْ and whoever مَن its (appointed) place مَحَلُّهُ you مَرِيضًا or أَوْ sick or أَوْ he has أَدَّى an ailment مِنْ [of] in رَأْسِهِ of fasting صِيَامٍ of مِنْ then (he must pay) ransom فِدْيَةٍ his scalp and if مَدَقَّةً or أَوْ alms-giving (charity) or أَوْ sacrifice نُسُكٍ فَإِذَا sacrifice أَنْتُمْ you become safe مَن then whoever تَمَنَعَ took advantage بِالْعُمْرَةِ can be had أَنْتُمْ then whatever قَا Hajj الْحَجَّ till إِلَى of Umrah offering الْهَدْيِ of مِنْ with ease and whoever مَن offering الْهَدْيِ of مِنْ (did) not لَمْ and whoever مَن offering الْهَدْيِ of مِنْ find فَصِيَامٌ fast (for) three ثَلَاثَةَ then (he should observe) fast فَصِيَامٌ during فِي the Hajj الْحَجَّ وَسَبْعَةَ (days) and seven إِذَا when رَجَعْتُمْ you have returned تِلْكَ that عَشْرَةَ (is) ten (days) كَامِلَةً in all ذَلِكَ that لِمَنْ (is) for those لَمْ يَكُنْ whose family أَهْلُهُ is not حَاضِرِينَ and fear وَأَتُوا (at) the Sacred الْمَسْجِدَ Mosque and know وَأَعْلَمُوا أَنْ that Allah ﷻ Severe شَدِيدٌ (in) punishment الْعِقَابِ

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ), the *Hajj* and '*Umrah*' (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah*' in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ رَزَّ فِيهِمُ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَكَرَّوْذُوا بِك خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

الْحَجَّ the Hajj أَشْهُرٌ (is in) months مَّعْلُومَةٌ well-known فَمَنْ whoever رَزَّ undertook (intends) فِيهِمُ in these (months) الْحَجَّ who performs Hajj فَلَا to perform رَفَثَ then (there be) no obscenity (sexual relations) وَلَا nor فُسُوقَ wickedness وَلَا nor جِدَالَ wrangling جِدَالَ nor تَفْعَلُوا and whatever وَمَا the Hajj فِي (during) الْحَجَّ in (during) وَمَا you do تَفْعَلُوا and take وَكَرَّوْذُوا Allah knows it يَعْلَمُهُ good خَيْرٍ (of) وَكَرَّوْذُوا Allah knows it خَيْرَ the best الزَّادِ then verily فَإِذَا provision (of) التَّقْوَىٰ provision (of) يَا أُولِيَ O men الْأَلْبَابِ (of) اتَّقُونِ (is) piety understanding

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

لَيْسَ (there is) no عَلَيْكُمْ on you جُنَاحٌ sin أَنْ that تَبْتَغُوا seek فَضْلًا of رَبِّكُمْ your Lord فَإِذَا and when أَفَضْتُمْ you return مِنْ from عَرَفَاتٍ Arafat then فَأَذْكُرُوا Hajj cite-Muzdalifah عِنْدَ Allah remember الْمَشْعَرِ He has الْحَرَامِ Sacred وَاذْكُرُوهُ and remember كَمَا as هَدَيْتُمْ He has كُنْتُمْ and indeed وَإِنْ directed you لَمَنِ of those الضَّالِّينَ who went astray ثُمَّ then أَفِيضُوا

the depart (return) أَكْأَصْ where حَيْثُ (return) مِنْ
 verily (of) Allah ﷻ and ask forgiveness رَأْسُكُمْ people
 Most Merciful رَحِيمٌ (is) All-Forgiving عَفُورٌ Allah ﷻ

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj cite-Muzdalifah). And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنْ الْكَاسِرِينَ
 يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَنَا فِي الْآخِرَةِ مِنْ خَلْقٍ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا
 حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابُ النَّارِ

your مَنَاسِكَكُمْ you have accomplished قَضَيْتُمْ and when فَإِذَا
 as your كَذِكْرِكُمْ Allah ﷻ then remember فَاذْكُرُوا Hajj rites
 (with) أَشَدَّ or أَوْ (of) your forefathers آبَاءَكُمْ remembering
 مِنْ people الْكَاسِرِينَ but of فَمِنْ remembrance ذِكْرًا far more
 in فِي give us رَبَّنَا our Lord! يَقُولُ (are) those who
 الدُّنْيَا the world وَمَا and nothing لَهُ (is) for him فِي in الْآخِرَةِ
 (are) مِنْ and of them وَمِنْهُمْ share خَلْقٍ of مِنْ the Hereafter
 الدُّنْيَا in فِي give us رَبَّنَا O our Lord! يَقُولُ those who
 حَسَنَةٌ the Hereafter الْآخِرَةِ and in فِي good حَسَنَةٌ the world
 of the Fire عَذَابُ torment النَّارِ and save us (from) وَقَنَا good

200. So when you have accomplished your *Manâsik*, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

أُولَئِكَ (those) لَهُمْ (is) a portion نَصِيبٌ for them (in) كَسَبُوا they earned and اللَّهُ (is) سَرِيعُ Swift and الْحِسَابِ (in) reckoning وَاذْكُرُوا and remember اللَّهُ Allah and فِي during أَيَّامٍ days مَعْدُودَاتٍ appointed (numbered) فَمَنْ then whoever تَعَجَّلَ (there is) no فَلَا two days يَوْمَيْنِ in hastens (to leave) (there is) no وَمَنْ on him عَلَيْهِ sin and تَأَخَّرَ delays فَلَا (there is) no sin on him عَلَيْهِ sin لِمَنِ on him لِمَنِ for (him) who اتَّقَىٰ obeys and وَاتَّقُوا Allah fear وَأَعْلَمُوا and know أَنَّكُمْ that you إِلَيْهِ to Him تُحْشَرُونَ will be gathered ﴿٢٠٣﴾

202. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning. 203. And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُمْ جَهَنَّمُ وَلِئْسَ الْمِهَادُ ﴿٢٠٦﴾

وَمِنَ النَّاسِ and of النَّاسِ mankind مَنْ one who يُعْجِبُكَ (is) fascinates you قَوْلُهُ his speech and he calls وَيُشْهَدُ the worldly الدُّنْيَا life in his speech اللَّهُ Allah to witness عَلَىٰ on مَا (is) what فِي in قَلْبِهِ his heart وَهُوَ (yet) He أَلَدُّ (is) most quarrel-some الْخِصَامِ (of) the ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ he turns away سَعَىٰ he strives and when وَإِذَا opponents in الْأَرْضِ the land لِيُفْسِدَ so that he may spread mischief وَيُهْلِكَ it and the living النَّسْلَ the crops وَالْحَرْثَ and destroy ﴿٢٠٥﴾ وَاللَّهُ beings (cattle) لَا and اللَّهُ Allah يُحِبُّ does not like الْفُسَادَ the ﴿٢٠٦﴾

mischieف وَإِذَا and قَالَ it is said لَهُ to him أَنَّى fear الله
 Allah أَخَذَتْهُ takes him الْعِزَّةُ arrogance بِالْإِثْمِ to sin فَحَسِبُهُمُ
 Hell جَهَنَّمَ suffices for him وَلَيْسَ and indeed (is) worst إِلَهًا ۚ and the resting place

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad صلى الله عليه وسلم), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. 206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۖ يَأْتِيهَا الَّذِينَ ءَامَنُوا
 أَذْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۖ فَإِنْ رَكَلْتُمْ مِنْ
 بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

and of النَّاسِ mankind مَنْ (is) he who يَشْرِى sells نَفْسَهُ
 (of) Allah ابْتِغَاءَ seeking مَرْضَاتِ pleasure الله (His) to
 وَاللَّهُ and رَءُوفٌ Most Compassionate بِالْعِبَادِ (is) (His) slaves
 يَأْتِيهَا O you الَّذِينَ ءَامَنُوا who enter أَذْخُلُوا into
 and do not كَآفَّةً wholly (completely) وَلَا into
 تَتَّبِعُوا (you) follow خُطُوَاتِ footsteps الشَّيْطَانِ (of) Satan.
 and indeed he (is) لَكُمْ for you عَدُوٌّ enemy مُّبِينٌ open فَإِنْ
 came to رَكَلْتُمْ if you slide back وَمِنْ بَعْدِ what جَاءَتْكُمْ
 you الْبَيِّنَاتُ the clear signs فَأَعْلَمُوا then know أَنَّ indeed الله
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ All-Wise

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم, and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٣﴾

and sent one community mankind were كَانِ النَّاسُ were
 (as) heralds of glad tidings the Prophets النَّبِيِّينَ Allah
 and sent down with them and warners وَمُنذِرِينَ and
 the Book بِالْحَقِّ to judge between the Book
 and did they differed in what people
 who were those except in it differ فِيهِ (in it) not
 came to them that after given (the Book)
 through hatred بَيْنَهُمْ the clear proofs
 to another one to another فَهَدَى
 those who believed those who Allah then guided
 what they differed فِيهِ in it of the truth بِإِذْنِهِ
 His leave وَاللَّهُ and Allah يَهْدِي and guides whom يَشَاءُ He wills
 إِلَى to صِرَاطٍ مُسْتَقِيمٍ Straight Path ﴿١٣٣﴾

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ الْبَاسَاءِ وَالضَّرَّاءِ وَرَزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٣٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٣٥﴾

أَمْ or حَسِبْتُمْ you think أَنْ that تُدْخِلُوا you will enter الْجَنَّةَ
 وَلَمَّا while has not yet يَأْتِكُمْ you come to the like
 الَّذِينَ (of) those who خَلَوْا passed away مِنْ قَبْلِكُمْ before you
 مَسْتَهْمُ before you

and were وَزِلُوا and affliction وَالصَّرَافَةِ adversity befell them
 وَالَّذِينَ the Messenger الرُّسُولُ said يَقُولُ that even حَقَّ (so) shaken
 when (will مَتَى with him مَعَهُ believed مَأْمُونًا and those who
 Help نَصْرُ certainly إِنَّ yes (of) Allah اللَّهُ Help نَصْرُ come)
 what مَاذَا they ask you يَسْأَلُونَكَ (is) near قَرِيبٌ ﴿١١٦﴾ (of) Allah اللَّهُ
 you spend أَنْفَقْتُمْ whatever مَا say قُلْ they should spend يُنْفِقُونَ
 and وَالْأَقْرَبِينَ (is) for parents فِالْوَالِدَيْنِ wealth (good) خَيْرٌ of
 and the needy وَالْمَسْكِينِ and the orphans وَالْيَتَامَى kindered
 of مِنْ you do تَفْعَلُوا and whatever وَمَا and the wayfarer
 (is) Well-Informed عَلِيمٌ ﴿١١٧﴾ of it بِهِ Allah اللَّهُ indeed فَإِنَّ good

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! 215. They ask you (O Muhammad صلى الله عليه وسلم) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the poor) and the way farer, and whatever you do of good deeds, truly, Allâh knows it well."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١٦﴾

though it is كُتِبَ عَلَيْكُمُ is ordained الْقِتَالُ fighting وَهُوَ
 you كُرْهُ لَكُمْ dislike كُرْهُ and it may be وَعَسَى أَنْ تَكْرَهُوا
 and it (is) وَهُوَ خَيْرٌ good لَكُمْ for you وَعَسَى
 and it (is) وَهُوَ شَرٌّ bad لَكُمْ for you وَاللَّهُ يَعْلَمُ and knows وَأَنْتُمْ
 لَا تَعْلَمُونَ ﴿١١٧﴾ do not know

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كِبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرْدُوكُمْ عَنْ دِينِكُمْ إِنْ
اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

the prohibited (sacred) Month الشَّهْرِ الْحَرَامِ about they ask you يَسْأَلُونَكَ
(is) fighting فِيهِ قُلْ in it قِتَالٍ say فِيهِ fighting in it كِبِيرٌ (is)
Way سَبِيلِ from عَنْ and preventing وَصَدٌ a great/grave (offence)
the المسجد (in) Him بِهِ and disbelieving وَكُفْرٌ (of) Allah اللَّهُ
its inhabitants أَهْلِهِ and expelling وَإِخْرَاجُ the Sacred الْحَرَامِ Mosque
with (in the sight of) عِنْدَ (is) greater (offence) أَكْبَرُ from it مِنْهُ
(is) greater (more أَكْبَرُ and persecution وَالْفِتْنَةُ Allah اللَّهُ
they will cease لَا يَزَالُونَ and not قَتْلُ than killing لَئِنْ
from عَنْ they turn you back يَرْدُوكُمْ till fighting you يَقْتُلُونَكُمْ
and whoso دِينِكُمْ your religion إِنْ if اسْتَطَاعُوا they can وَمَنْ
يَرْتَدِدْ مِنْكُمْ of you عَنْ from دِينِهِ his religion فَيَمُتْ
such are كَافِرٌ disbeliever وَأُولَئِكَ while he is وَهُوَ and dies
those (as) حَبِطَتْ rendered vain أَعْمَالُهُمْ their works فِي الدُّنْيَا
and those وَأُولَئِكَ and the Hereafter وَالْآخِرَةِ (this) world
أَصْحَابُ النَّارِ (of) the Fire هُمْ (of) they فِيهَا in it خَالِدُونَ ﴿٢١٧﴾
will abide forever

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَتُوبُكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾
 يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
 وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

and those الَّذِينَ believed ءَامَنُوا those who verily الَّذِينَ who هَاجَرُوا emigrated وَجَاهَدُوا and strove in سَبِيلِ Way of اللَّهِ and those who يَرْجُونَ hope (for) رَحْمَتَ the Mercy of اللَّهِ Most Merciful (is) رَّحِيمٌ Oft-Forgiving and اللَّهُ and اللَّهُ Most Merciful يَسْأَلُونَكَ they ask you عَنِ about الْخَمْرِ intoxicants and الْمَيْسِرِ evil/sin قُلْ and games of chance and فِيهِمَا in both إِثْمٌ evil and their وَمَنْتَفِعٌ (is) great and لِلنَّاسِ for men and their وَإِثْمُهُمَا evil and their benefit تَتَفَكَّرُونَ than (is) greater أَكْبَرُ evil and they should spend يُنْفِقُونَ what (how much) مَاذَا they ask you قُلِ they should spend اللَّهُ makes clear يُبَيِّنُ thus كَذَلِكَ the surplus الْغَفْوُ say so that you may لَكُمْ (His) revelations الْآيَاتِ to you تَتَفَكَّرُونَ reflect

218. Verily, those who have believed, and those who have emigrated (for Allâh's religion) and have striven hard in the way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدِينَ مِنَ الْمُصْلِحِينَ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْنَاكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

and the Hereafter وَالْآخِرَةُ (this) world الدُّنْيَا on فِي and the Hereafter وَيَسْأَلُونَكَ and the Hereafter (seeking) الْيَتَامَى orphans قُلْ say إِصْلَاحٌ (seeking) good لَهُمْ good خَيْرٌ (is) best وَإِنْ and if تُخَالِطُوهُمْ you intermix

then (they are) your brothers **فَاِخْوَانُكُمْ** with them (your affairs) from **مِنْ** the mischievous **الْمُفْسِدِ** knows **يَعْلَمُ** and Allah **وَاللّٰهُ** **الْمُصْلِحِ** the well-wisher **وَلَوْ** and **شَاءَ** Allah **اللّٰهُ** had willed **لَاَعْنَتَكُمْ** Allah **اللّٰهُ** indeed **اِنَّ** He could have put you in difficulties **حَكِيْمٌ** (is) All-Mighty

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَبَيِّنَآيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

until **وَلَا تَنْكِحُوا** idolateresses **الْمُشْرِكَاتِ** marry **وَلَا** and do not **يُؤْمِنَ** they believe **وَلَأَمَةٌ** believing **مُؤْمِنَةٌ** and indeed a slave **خَيْرٌ** (is) better **مِنْ** an idolatress **مُشْرِكَةٍ** than **وَلَوْ** even though **أَعْجَبَتْكُمْ** give in marriage **تَنْكِحُوا** and do not **وَلَا** she pleases (allures) you **حَتَّى يُؤْمِنُوا** until (to) idolaters **الْمُشْرِكِينَ** your women **وَلَعَبْدٌ** (is) better **مِنْ** believing **مُؤْمِنٌ** and indeed a slave **خَيْرٌ** than **مِنْ** **مُشْرِكٍ** he pleases you **أُولَٰئِكَ** even though **وَلَوْ** an idolater **يَدْعُونَ** those invite (you) **إِلَى النَّارِ** the Fire **وَاللّٰهُ** and Allah **يَدْعُوا** and (to) forgiveness **وَالْمَغْفِرَةِ** Paradise **إِلَى الْجَنَّةِ** invites (you) **بِإِذْنِهِ** by His Leave **وَبَيِّنَآيَاتِهِ** His Verses **لِلنَّاسِ** so that they may **لَعَلَّهُمْ** for people (to mankind) **يَتَذَكَّرُونَ** remember

221. And do not marry *Al-Mushrikât* (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in

marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْرِضُوا عَنِ النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

وَسْأَلُونَكَ menstruation الْمَحِيضِ about عَنِ and they ask you قُلْ so keep away فَأَعْرِضُوا noxiousness (illness) أَذًى it (is) هُوَ say and do لَا menstruation الْمَحِيضِ during فِي (from) women النِّسَاءِ not تَقْرُبُوهُنَّ approach them حَتَّى they are cleansed يَطْهُرْنَ فَإِذَا then come (go) to them فَأْتُوهُنَّ they are cleansed تَطَهَّرْنَ and when مِنْ حَيْثُ as أَمَرَكُمُ Allah إِنَّ Allah commanded you اللَّهُ verily اللَّهُ يُحِبُّ the تَوَّابِينَ those who repent وَيُحِبُّ الْمُتَطَهِّرِينَ and loves those who purify themselves

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

فَسْأَلُوكُمُ حَرْثَ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ قُلُوا لَا تَنْفُسُكُمْ وَأَنْتُمْ قُلُوا لَا تَنْفُسُكُمْ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَيْدِيكُمْ أَنْ تَبَدُّوا وَتَقْفُوا وَتَصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

فَسْأَلُوكُمُ your wives حَرْثَ (are) (as) a tilth لَكُمْ so go فَأْتُوا for you حَرْثَكُمْ (to) your tilth أَنْتُمْ as (when and how) تَنْفُسُكُمْ you wish قُلُوا and send before you لَا تَنْفُسُكُمْ for yourselves (your souls) وَأَنْتُمْ قُلُوا

meet Him **تَتَّقُوا** that you **أَنْتُمْ** and know **وَأَعْلَمُوا** Allah **اللَّهُ** fear
 and **وَبَشِّرِ** the believers **الْمُؤْمِنِينَ** and give good tidings to **وَلَا**
 impediment **عَرْضَةً** Allah (Allah's name) **اللَّهُ** make **تَجْعَلُوا** do not
 you do good **تَبَرُّوا** that **أَنْ** in your oaths **لَا يَمْنَعُكُمْ** (an excuse)
وَتَقْفُوا among **بَيْنَ** and reconcile **وَتَصْلِحُوا** and act piously **وَتَقْفُوا**
 mankind **وَاللَّهُ** and Allah **سَمِيعٌ** (is) All-Hearing **عَلِيمٌ**
 All-Knowing

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your own selves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفَلْعُوِّ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ **لِلَّذِينَ** يُؤْلُونَ مِنْ نِسَائِهِمْ
 رِئَاصَ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ **وَإِنْ عَزَمُوا الطَّلَاقَ** فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

لَا **يُؤَاخِذُكُمْ** Allah **اللَّهُ** will blame you **بِالْفَلْعُوِّ** for vain utterances
 in **أَيْمَانِكُمْ** your oaths **وَلَكِنْ** but **يُؤَاخِذُكُمْ** will call you to account
 (is) **عَفُورٌ** and Allah **وَاللَّهُ** your hearts **قُلُوبُكُمْ** earned **كَسَبَتْ** for what
حَلِيمٌ All-Forgiving **لِلَّذِينَ** All-Forbearing **يُؤْلُونَ** for those who
 (is) a **رِئَاصَ** their wives **نِسَائِهِمْ** from **يَنْ** swear for abstinence
 they return **فَاءُوا** then if **فَإِنْ** months **أَرْبَعَةَ** (of) four **أَرْبَعَةَ** waiting
فَإِنَّ Allah **اللَّهُ** verily **عَفُورٌ** (is) All-Forgiving **رَحِيمٌ** Most
وَإِنْ Merciful **عَزَمُوا** and if **الطَّلَاقَ** they resolve on (decide upon)
 divorce **فَإِنَّ** then indeed **اللَّهُ** Allah **سَمِيعٌ** (is) All-Hearing **عَلِيمٌ**
 All-Knowing

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing. 226. Those who take an oath not to have

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾

وَالْمُطَلَّقَاتُ shall wait يَرْجِعْنَ and divorced women بِأَنْفُسِهِنَّ and لَا menstrual periods قُرُوءٍ three ثَلَاثَةَ concerning themselves they يَكْتُمْنَ that هُنَّ it is allowed (lawful) يَحِلُّ not their أَرْحَامِهِنَّ in فِي Allah اللَّهُ created خَلَقَ what مَا conceal Day وَالْيَوْمِ in Allah بِاللَّهِ believe يُؤْمِنُ they كُنَّ if إِنْ wombs have better right (are أَحَقُّ and their husbands وَبُعُولَتُهُنَّ the Last الْآخِرُ the Last أَكْثَرُ more entitled) بِرَدِّهِنَّ to take them back فِي in فِي ذَلِكَ (period) that إِنْ and for them وَلَهُنَّ reconciliation إِصْلَاحًا they intended أَرَادُوا if (is) on them عَلَيْهِنَّ (of) that which الَّذِي (is) the like مِثْلُ (wives) بِالْمَعْرُوفِ to what is reasonable وَلِلرِّجَالِ but for men عَلَيْهِنَّ over them دَرَجَةٌ (is) a degree وَاللَّهُ and عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿٢٢٧﴾ All-Wise

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

الطَّلَاقُ مَرَّتَانٍ فَإِنْ سَاكَ بِمَعْرُوفٍ أَوْ تَسَرَّعَ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُفِيصَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُفِيصَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٨﴾

أَطْلَقُ the divorce مَرَّتَيْنِ (is) twice فَإِمْسَاكَ then retaining بِمَعْرِفٍ and لَا with kindness بِإِحْسَنٍ releasing تَسْرِيحٍ or reasonably (you) take back تَأْخُذُوا that لَا for you لَكُمْ it is lawful يَحِلُّ not anything شَيْئًا you had given them (wives) مِمَّا ءَاتَيْتُمُوهُنَّ of what إِلَّا except أَن that يَخَافَا both fear إِلَّا they will be يَقِيمَا that not لَا both fear إِلَّا you fear خِفْتُمْ and if فَإِنْ (of) Allah ﷻ limits حُدُودَ able to keep (of) ﷻ limits حُدُودَ they will be able to keep يَقِيمَا that not إِلَّا on both of them عَلَيْهِمَا sin جُنَاحٌ then (there is) no فَلَا Allah these (are) تِلْكَ for that بِهَا she paid as ransom أَفْتَدَتْ in what حُدُودَ ﷻ limits حُدُودُ Allah (of) ﷻ limits حُدُودَ so do not تَعْتَدُوهُنَّ transgress (of) ﷻ limits حُدُودَ transgresses يَتَعَدَّ and whoever وَمَنْ them the wrong-doers الظَّالِمُونَ ﷻ they هُمْ those (are) ﷻ Allah

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrongdoers).

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرَجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﷻ

فَإِنْ طَلَّقَهَا and if فَلَا he divorces her يَحِلُّ then not لَهُ she is lawful لَهَا a زَوْجًا she marries تَنْكِحَ until حَتَّى thereafter مِنْ بَعْدُ for him غَيْرَهُ husband other than him فَإِنْ then if طَلَّقَهَا he divorces her جُنَاحَ (there is) no عَلَيْهِمَا sin on both of them يَرَجَعَا that أَنْ both of them think ظَنَّا if return to one another and تِلْكَ (of) Allah ﷻ limits حُدُودَ they would be able to keep

He makes them clear **يُبَيِّنُهَا** (of) Allah **اللَّهُ** limits **حُدُودُ** these (are) who know **يَعْلَمُونَ** to people **لِقَوْمٍ**

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا فِعْلَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٠﴾

and they **فَلَمَّا** women **النِّسَاءَ** you divorce **طَلَقْتُمُ** and when **وَإِذَا** then retain them **أَجَلَهُنَّ** their prescribed term **فَأَمْسِكُوهُنَّ** **بِمَعْرُوفٍ** let them go **أَوْ** or **سَرِّحُوهُنَّ** in a fair manner **بِمَعْرُوفٍ** to hurt (them) **ضِرَارًا** retain them **تُمْسِكُوهُنَّ** but do not **وَلَا** manner that **لِّتَعْتَدُوا** does **يَفْعَلْ** and whoso **وَمَن** so that you transgress **تَتَّخِذُوا** **ذَلِكَ** indeed **فَقَدْ** **ظَلَمَ** he wrongs **نَفْسَهُ** **وَلَا** and do not **تَتَّخِذُوا** **آيَاتِ** you take **اللَّهُ** **اللَّهُ** Verses **أَيَاتِ** (of) Allah **هُزُوًا** as a jest **وَاذْكُرُوا** and **فِعْلَتَ** remember **فِعْلَتَ** (of) Allah **اللَّهُ** Favour **عَلَيْكُمْ** (of) Allah **عَلَيْكُمْ** upon you **وَمَا** and of the Book **أُنْزِلَ** that which **عَلَيْكُمْ** He sent down **عَلَيْكُمْ** upon you **وَمَا** that which **عَلَيْكُمْ** He admonishes you **يَعِظُكُم** and (of) the Wisdom **وَالْحِكْمَةِ** it **وَاتَّقُوا** and fear **اللَّهُ** **وَاتَّقُوا** and know (well) **وَاتَّقُوا** **اللَّهُ** that **وَاتَّقُوا** Allah **بِكُلِّ شَيْءٍ** of all things **عَلِيمٌ** (is) Aware **عَلِيمٌ**

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

وَلَا إِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَمُتُوا أَنْ يَنْكِحْنَ أَرْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨٧﴾

and they فَلَمْ women طَلَقْتُمُ you divorce and when وَلَا then do not فَلَمْ their (waiting) prescribed term أَجَلَهُنَّ reach to تَمُتُوا they get married يَنْكِحْنَ that أَنْ prevent them تَرَاضُوا they agree بَيْنَهُمْ mutually husbands بِالْمَعْرُوفِ this (is admonition) ذَلِكَ in a fair manner يُوعَظُ of you مِنْكُمْ (is) كَذَلِكَ he who مَنْ with it (is) بِهٖ admonished يُؤْمِنُ of you بِاللَّهِ believes وَالْيَوْمِ in Allah وَالْيَوْمِ the Last ذَلِكَ the Last (and) وَاللَّهِ and purer وَأَنْتُمْ for you كَذَلِكَ cleaner أَنْتُمْ that (is) know تَعْلَمُونَ do not لَا and you يَعْلَمُ knows

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِضْعُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَفَشَاوَرَ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٨٨﴾

وَالْوَالِدَاتُ shall suckle يُرْضِعْنَ and the mothers حَوْلَيْنِ children (for) two years كَامِلَيْنِ whole لِمَنْ desire أَنْ to يُنِيمَ the suckling الرِّضَاعَةُ complete وَعَلَى the suckling الْمَوْلُودِ لَهُ him to whom the child is born رِضْعُهُنَّ (is) their (mothers) وَكِسْوَتُهُنَّ food لَا in a fair manner بِالْمَعْرُوفِ and their clothing لَا to its capacity وُسْعَهَا except إِلَّا a soul نَفْسٌ is tasked تُكَلَّفُ neither تُضَارَّ (should be) made to suffer وَالِدَةٌ mother بِوَلَدِهَا

for **مَوْلُودُهُ** he to whom the child is born **وَلَا** nor her child
 (of) that **ذَلِكَ** (is) like **مِثْلُ** the heir **وَعَلَى** and on his child
فَإِنْ and if **أَرَادَا** both decide **فَصَالَا** on weaning **عَنْ** by **رَاضٍ**
 and (after) **وَتَشَاوَرَا** of both of them (mutual) **وَمِنْهُمَا** consent
 on them both **فَلَا** sin **جُنَاحَ** then (there is) no consultation
 to give out to nurse (to **تَسْرِضُمَا** you decide **أَرَدْتُمْ** and if
 then (there is) **فَلَا** your children **أَوْلَدَكُمْ** engage a wet-nurse) (for)
جُنَاحَ no sin **عَلَيْكُمْ** on you **إِذَا** when **سَلَّمْتُمْ** you pay **مَا** what **ءَالَيْتُمْ**
وَالْقَوَا in a fair manner **بِالْمَعْرُوفِ** (is) due from you **وَاللَّهُ** and fear
وَأَعْلَمُوا and know well **أَنَّ** that **اللَّهُ** Allah **مَا** of what **تَعْمَلُونَ**
 (is) All-Seer **بَصِيرٌ** you do

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرْصَنَ أَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
 فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٣﴾

and leave **وَيَذَرُونَ** of you **مِنْكُمْ** die **يَتَوَفَّوْنَ** and those who
 with regard **بِأَنْفُسِهِنَّ** they (the wives) shall wait **يَرْصَنَ** wives **أَزْوَاجًا**
 and ten (days) **وَعَشْرًا** months **أَشْهُرٍ** (for) four **أَرْبَعَةَ** to themselves
فَإِذَا and when **بَلَغْنَ** they reach **أَجَلَهُنَّ** their (waiting) term **فَلَا**
 they **فَعَلْنَ** in what **فِيمَا** on you **عَلَيْكُمْ** sin **جُنَاحَ** then (there is) no

do concerning أَنفُسِهِنَّ themselves بِالْمَعْرُوفِ in a fair manner and وَاللَّهِ (is) Well-Aware تَعْمَلُونَ you do حَيِّرٌ

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do. .

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَزِرُكُمْ عُقْدَةُ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ

وَلَا (there is) no جُنَاحَ sin عَلَيْكُمْ on you فِيمَا in what عَرَّضْتُمْ you offered (with it) مِنْ of خُطْبَةِ marriage proposal النِّسَاءِ (such) women أَوْ or أَكْنَنْتُمْ you concealed it فِي in أَنْفُسِكُمْ in yourselves عَلِمَ Allah knows اللَّهُ that you أَنْكُمْ will سَتَذْكُرُونَهُنَّ that you make تُوَاعِدُوهُنَّ do not لَا but وَلَكِنْ mention them/remember them you تَقُولُوا that أَنْ except إِلَّا secretly سِرًّا a promise with them and do not لَا honourably مَعْرُوفًا (something) a saying قَوْلًا say till تَزِرُكُمْ the tie عُقْدَةُ marriage (of) حَتَّى (of) marriage النِّكَاحِ resolve on يَبْلُغَ reaches الْكِتَابُ the prescribed term أَجَلُهُ its end وَاعْلَمُوا and know أَنَّ that اللَّهُ knows يَعْلَمُ what (is) مَا in أَنْفُسِكُمْ that and know وَاعْلَمُوا so beware of Him فَاحْذَرُوهُ your minds اللَّهُ All-Forbearing عَفُورٌ (is) All-Forgiving حَلِيمٌ

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْوَسْعِ قَدَرُهُ وَعَلَى الْمَقْتَرِ قَدَرُهُ مَتْنَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

you divorce طَلَقْتُمْ if إِنْ on you عَلَيْكُمْ sin جُنَاحَ (there is) no لَا
النِّسَاءَ women مَا while لَمْ not تَمْسُوهُنَّ you have touched them أَوْ
a settled portion فَرِيضَةً for them لَهُنَّ you have fixed or
(dower) وَمَتِّعُوهُنَّ and provide for them عَلَى and الْوَسْعِ on قَدَرُهُ wealthy
according قَدَرُهُ poor الْمَقْتَرِ and on وَعَلَى according to his means
a duty حَقًّا reasonable بِالْمَعْرُوفِ (is) a provision مَتْنَعًا to his means
the good-doers عَلَى الْمُحْسِنِينَ upon ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

وَأِنْ طَلَقْتُمُوهُنَّ and if وَإِنْ you divorce them مِنْ قَبْلِ before أَنْ that
تَمْسُوهُنَّ you touch them وَقَدْ (indeed) فَرَضْتُمْ you have fixed
لَهُنَّ then half فَرِيضَةً a settled portion (dower) فَنِصْفُ مَا
they (of) what فَرَضْتُمْ unless إِلَّا أَنْ (that) يَعْفُوَا (they) or يَعْفُوا he بِيَدِهِ (agrees to) forego
and that (is) knot عُقْدَةُ النِّكَاحِ (of) marriage وَأَنْ (is) closer أَقْرَبُ you (agree to) forego
piety وَلَا and do not تَنْسُوا (you) forget الْفَضْلَ grace
(liberality) بَيْنَكُمْ among yourselves إِنَّ indeed اللَّهُ Allah بِمَا
(is) All-Seer بَصِيرٌ you do تَعْمَلُونَ of what

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٧﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾ وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٩﴾

the prayers الصَّلَوَاتِ over عَلَى be watchful (offer regularly) حَافِظُوا
for لِلَّهِ and stand up وَقُومُوا middle الْوُسْطَى and the prayer الصَّلَاةِ
فَإِنْ utmost obediently/truly devout قَانِتِينَ ﴿٢٣٧﴾ Allah
and when فَإِذَا riding رُكْبَانًا or أَوْ then on foot فَرِجَالًا you fear
as أَمِنْتُمْ Allah then remember فَأَذْكُرُوا you feel secured
كَمَا عَلَّمَكُمْ He has taught you مَا لَمْ that which not تَكُونُوا
of you تَعْلَمُونَ ﴿٢٣٨﴾ know وَالَّذِينَ and those يَتَوَفَّوْنَ who die مِنْكُمْ
(should make) a bequest وَصِيَّةً wives أَزْوَاجًا and leave وَيَذَرُونَ
لِأَزْوَاجِهِمْ مَتْنًا (for) maintenance إِلَى (for) الْحَوْلِ for their wives
غَيْرَ إِخْرَاجٍ without one year but if فَإِنْ turning them out
in on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا they leave
in مَا فَعَلْنَ they do فِي أَنْفُسِهِنَّ themselves مِنْ مَعْرُوفٍ
(is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ an honourable manner
حَكِيمٌ ﴿٢٣٩﴾ All-Wise

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - '*Asr*'). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]. 239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before). 240. And

those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ. لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَالْمُطَلَّقَاتِ (is) a provision مَتَاعٌ and for divorced women the الْمُتَّقِينَ ﴿٢٤١﴾ on عَلَى a duty حَقًّا on a reasonable (scale) for لَكُمْ Allah الله makes clear يُبَيِّنُ thus كَذَلِكَ God-Fearing ﴿٢٤٢﴾ so that you may لَعَلَّكُمْ His Injunctions آيَاتِهِ you ﴿٢٤٣﴾ understand أَلَمْ have not تَرَ you looked إِلَى to (at) الَّذِينَ those who خَرَجُوا went forth مِنْ from دِيَارِهِمْ their homes وَهُمْ of the الْمَوْتِ (for) fear حَذَرَ (in) thousands أُلُوفٌ while they (were) then ثُمَّ die اللَّهُ to them اللَّهُ and said فَقَالَ death (is) أَحْيَاهُمْ He revived them إِنَّ Allah الله indeed لَذُو فَضْلٍ (is) Bounteous/Gracious عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَ most النَّاسِ people لَا do not يَشْكُرُونَ ﴿٢٤٣﴾ give thanks

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn*. 242. Thus Allâh makes clear His *Āyât* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يقرضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

وَقَاتِلُوا and fight فِي in سَبِيلِ the Way الله الله (of) وَأَعْلَمُوا and know أَنَّ that الله Allah سَمِيعٌ (is) All-Hearer عَلِيمٌ ﴿٢٤٤﴾ All-Knower مَنْ who ذَا (is) he الَّذِي that يُقرضُ lends الله Allah

قَرْضًا حَسَنًا a loan so that He will multiply it قَرْضًا حَسَنًا goodly قَرْضًا حَسَنًا
 قَرْضًا حَسَنًا many قَرْضًا حَسَنًا times قَرْضًا حَسَنًا for him قَرْضًا حَسَنًا
 and to Him قَرْضًا حَسَنًا and amplifies (increases) قَرْضًا حَسَنًا (decreases)
 قَرْضًا حَسَنًا you will be returned قَرْضًا حَسَنًا

244. And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. 245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

أَلَمْ تَرَ إِلَى الَّذِينَ سَوَّاهُ بَيْنَ يَدَيْهِمْ إِبْرَاهِيمَ إِذْ قَالُوا لِنَبِيِّ لَهُمْ أَبْتُ لَنَا مَلِكًا نُقَاتِلُ فِي سَبِيلِ اللَّهِ
 قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ
 أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ
 بِالظَّالِمِينَ

أَلَمْ تَرَ have not you turned the vision تَرَ to the Chiefs أَلَمْ تَرَ of
 of Children of Israel إِبْرَاهِيمَ (of) after Moses إِذْ
 when they said لِنَبِيِّ لَهُمْ of theirs أَبْتُ to a Prophet
 appoint for us مَلِكًا a king نُقَاتِلُ in we will fight قَاتِلُ
 Way of Allah قَالَ (of) Allah هَلْ عَسَيْتُمْ he said
 if (would you) إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ upon you
 the fighting أَلَّا that do not تَقَاتِلُوا you fight قَاتِلُوا
 and what is لَنَا for us أَلَّا that not نُقَاتِلُ we shall fight قَاتِلُ
 Way of Allah وَقَدْ (of) Allah أُخْرِجْنَا when we have been
 driven out مِنْ دِيَارِنَا our homes وَأَبْنَاءِنَا our children
 but when كُتِبَ عَلَيْهِمُ was prescribed قَاتِلُ for them
 (families) فَلَمَّا they turned back تَوَلَّوْا the fighting قَاتِلُ
 of them وَاللَّهُ وَاللَّهُ عَالِمٌ (is) All-Knower بِالظَّالِمِينَ
 of the wrong-doers

246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king

and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrongdoers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُومَ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

وَقَالَ لَهُمْ and said and they نَبِيُّهُمْ their Prophet إِنَّ indeed الله Allah قَدْ بَعَثَ has appointed لَكُمْ for you طَالُوتَ Talut (Saul) مَلِكًا a king قَالُوا they said أَنَّى how يَكُونُ would be لَهُ for him الْمُلْكُ dominion عَلَيْنَا over us وَنَحْنُ when we (are) أَحَقُّ more بِالْمُلْكِ deserving for the dominion مِنْهُ than he وَلَمْ and not يُؤْتَ he said سَعَةً plenty مِنَ of الْمَالِ wealth قَالَ he has been given over you اللَّهُ indeed الله اصْطَفَاهُ has chosen him عَلَيْكُمْ and has increased him وَزَادَهُ abundantly بَسْطَةً in الْعِلْمِ knowledge and physique (stature) وَالْجِسْمِ and الله and يُؤْتِي He grants مَلَكُومَ His Kingdom مَنْ to whom يَشَاءُ He wills وَاللَّهُ All-Knowing عَلِيمٌ (is) All-Sufficient وَاسِعٌ and Allah

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

وَقَالَ لَهُمْ and said وَإِنَّ their Prophet نَبِيُّهُمْ to them indeed
 آيَةً a sign مُلْكِهِ (of) his dominion أَن (is) that يَأْتِيَكُمْ there
 سَكِينَةٌ in it (lies) فِيهِ the Ark الْتَابُوتُ would come to you
 مِنْ peace رَبِّكُمْ your Lord وَبَقِيَّةٌ and a remnant وَمَا
 تَرَكَ left مَا the family مُوسَى (of) Moses and
 هَارُونَ family (of) Aaron نَحْلُهُ will bear it الْمَلَائِكَةُ the angels
 إِنَّ truly فِي in ذَلِكَ that لَآيَةً (is) a sign لَكُمْ for you
 كُنْتُمْ you are مُؤْمِنِينَ ﴿١١١﴾ believers

248. And their Prophet (Samuel عليه السلام) said to them: "Verily! The sign of His kingdom is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّكُم مَّبْتَلَايَ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مَنْ فَتَنَّا قَلِيلًا غَلَبَتْ فِتْنَةُ كَثِيرَةٍ يَوْمَ يَذُنُ اللَّهُ وَاللَّهُ مَعَ الصَّادِقِينَ ﴿١٢٤﴾

فَلَمَّا فَصَلَ Talut (saul) طَالُوتُ set out and when
 will test you مَّبْتَلَايَ Allah الله verily إِنَّكُم he said قَالَ forces
 يَنْهَكَ of it شَرِبَ drinks مِنْهُ فَلَيْسَ of it
 tastes it يَطْعَمْهُ not لَمْ and whoever وَمَنْ of me مِنِّي he is not
 takes اعْتَرَفَ he who مِنْ except إِلَّا of me مِنِّي indeed he is
 غُرْفَةً (in the) hollow يَدِيهِ of his hand فَشَرِبُوا yet they drank مِنْهُ
 of it إِلَّا except قَلِيلًا a few مِنْهُمْ of them فَلَمَّا so when جَاوَزَهُ
 believed آمَنُوا and those who وَالَّذِينَ he هُوَ crossed it
 مَعَهُ with him قَالُوا they said لَا (there is) no طَاقَةُ strength لَنَا
 and his جُنُودِهِ against Jalut (Goliath) يَجَالُوتُ today الْيَوْمَ for us
 that they أَنَّهُم knew يَظُنُّونَ those who الَّذِينَ said قَالَ forces

(were) مُلْتَقُوا Allah ﷻ to meet كَمْ how often مِّنْ فَتَنَةٍ a group
 قَلِيلَةً small غَلَبَتْ overcame فَتَنَةً a group كَثِيرَةً large بِإِذْنِ
 (is) with مَعَ and Allah ﷻ (of) Allah ﷻ with (by) Leave
 the patient ones الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿٢٤٩﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٠﴾ تِلْكَ آيَاتُ اللَّهِ تَنْزِلُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥١﴾

for Jalut (Goliath) لَجَالُوتَ they went forth بَرَزُوا and when لَمَّا
 our Lord رَبَّنَا they said قَالُوا and his people (forces) وَجُنُودِهِ
 and make firm وَثَبِّتْ patience صَبْرًا on us عَلَيْنَا pour forth أَخْرِجْ
 أَقْدَامَنَا our steps وَأَنْصُرْنَا and grant us victory عَلَى over الْقَوْمِ
 so they routed them فَهَزَمُوهُمْ disbelieving الْكَافِرِينَ ﴿٢٤٩﴾
 David دَاوُدُ and killed وَقَتَلَ (of) Allah ﷻ by Leave بِإِذْنِ
 Jaliut جَالُوتَ and gave him وَءَاتَاهُ Allah ﷻ and Goliath الْمُلْكَ
 and wisdom وَالْحِكْمَةَ and taught him وَمَا يَشَاءُ of what يَشَاءُ
 He would لَوْلَا and had it not been (for) دَفْعُ Allah's
 by some بَعْضُهُمْ some of them النَّاسَ repelling
 surely (would be) overlaid with mischief لَفَسَدَتِ (others)
 (is) the earth الْأَرْضُ but وَلَٰكِنَّ Allah ﷻ (is) ذُو فَضْلٍ
 these (are) تِلْكَ the worlds الْعَالَمِينَ ﴿٢٥٠﴾ (to) عَلَى Bounteous

عَايَاتِ Verses اللّٰه (of) تَتْلُوْهَا We recite them عَلَيْكَ to
 بِالْحَقِّ you with truth وَإِنَّكَ and indeed you are لَئِنْ
 الْمُرْسَلِينَ the Messengers ﷺ

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists). 252. These are the Verses of 'Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿١٥٩﴾﴾

﴿تِلْكَ الرُّسُلُ those Messengers فَضَّلْنَا We preferred (exalted)﴾
 ﴿بَعْضَهُمْ some of them عَلَى over﴾ some others ﴿بَعْضٍ﴾
 ﴿مِنْهُمْ﴾ (are) whom ﴿مَنْ﴾ (to) whom ﴿كَلَّمَ﴾ Allah spoke
 ﴿وَرَفَعَ﴾ and raised ﴿بَعْضَهُمْ﴾
 ﴿وَدَرَجَاتٍ﴾ (in) degrees (status) ﴿وَأَتَيْنَا﴾ and We gave
 ﴿عِيسَى﴾ Jesus ﴿ابْنَ﴾ son of ﴿مَرْيَمَ﴾ Mary ﴿الْبَيِّنَاتِ﴾ clear signs
 ﴿وَأَيَّدْنَاهُ﴾ and supported him ﴿بِرُوحِ﴾ (of) spirit ﴿الْقُدُسِ﴾ of the Holy
 ﴿وَلَوْ﴾ and if ﴿شَاءَ﴾ Allah willed ﴿مَا﴾ would not ﴿أَفْتَنَّا﴾ have
 ﴿الَّذِينَ﴾ those who ﴿مِنْ بَعْدِهِمْ﴾ (came) after them
 ﴿مِنْ بَعْدِ﴾ (Prophets) after ﴿مَا﴾ that ﴿جَاءَتْهُمْ﴾ had come to them
 ﴿الْبَيِّنَاتُ﴾ clear signs ﴿وَلَكِنْ﴾ but ﴿اِخْتَلَفُوا﴾ they differed ﴿فَمِنْهُمْ﴾ and some of them
 ﴿مَنْ﴾ (are) who ﴿ءَامَنَ﴾ believed ﴿وَمِنْهُمْ﴾ (are) and some of them
 ﴿كَفَرَ﴾ who disbelieved (denied) ﴿وَلَوْ﴾ and if ﴿شَاءَ﴾ Allah willed
 ﴿مَا﴾ not ﴿أَفْتَنَّا﴾ they would have fought one another ﴿وَلَكِنْ﴾ but Allah
 ﴿يَفْعَلُ﴾ does ﴿مَا﴾ what ﴿يُرِيدُ﴾ (wants) He likes

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Isâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrîl (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَتَقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٦٠﴾

of that بِمَا spend أَنْفِقُوا believe مَآمَنُوا who الَّذِينَ O you يَا أَيُّهَا
 a يَوْمَ comes يَأْتِي that أَنْ before مِنْ قَبْلِ We provided you رَزَقْنَاكُمْ
 in it bargaining (selling) بَيْعٌ (there will be) no لَا Day
 intercession شَفَعَةٌ nor وَلَا friendship حُلَّةٌ nor وَلَا (when)
 the الْكَافِرُونَ they (indeed) هُمْ and the disbelievers (are) and the wrong-doers

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrongdoers).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
 عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٤﴾

the اللَّهُ He إِلَّا except god (there is) no Allah لَا Ever-Living الْحَيُّ الْقَيُّومُ neither لَا the Sustainer & Protector تَأْخُذُهُ
 to (for) Him لَهُ sleep نَوْمٌ nor وَلَا slumber سِنَّةٌ overtakes Him
 in (is) مَا what (is) in السَّمَوَاتِ the heavens وَمَا and what (is) في
 who (could) الَّذِي that ذَا Who (is) مَنْ the earth on (in) الْأَرْضِ
 with His بِإِذْنِهِ except إِلَّا with Him عِنْدَهُ intercede يَشْفَعُ
 between their بَيْنَ أَيْدِيهِمْ what (is) مَا He knows يَعْلَمُ Permission
 and what is after them وَمَا خَلْفَهُمْ hands (happens to them now)
 they يُحِيطُونَ and never وَلَا (and what will happen to them later)
 except إِلَّا His Knowledge عِلْمِهِ of anything مِنْ encompass بِشَيْءٍ
 His كُرْسِيُّهُ extends (overspread) وَسِعَ He willed شَاءَ what بِمَا
 and the earth وَالْأَرْضُ the heavens السَّمَوَاتِ Chair (dominion)
 their حِفْظُهُمَا weary Him (feel fatigue) يَئُودُهُ and (does) not
 (is) the Most High الْعَلِيُّ and He وَهُوَ upholding (guarding them)
 the Most Great الْعَظِيمُ ﴿٢٥٤﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

لَا إِكْرَاهَ فِي الدِّينِ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٥﴾

لَا no إِكْرَاهَ compulsion فِي in الدِّينِ the religion قَدْ verily بَيَّنَّ the wrong الْغَيِّ from the Right Path الرُّشْدَ became distinct
فَمَنْ hence who يَكْفُرْ disbelieves (rejects) بِالطَّاغُوتِ false deities
وَيُؤْمِرْ (evil ones) and believes بِاللَّهِ Allah فَقَدِ indeed
اسْتَمْسَكَ he took hold بِالْعُرْوَةِ of handle الْوُثْقَىٰ firm لَا no
(is) All-Hearer سَمِيعٌ and Allah وَاللَّهُ for it لَهَا breakage
All-Knower عَلِيمٌ ﴿٢٥٥﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٦﴾

Allah وَلِيُّ (of) those الَّذِينَ (is) Guardian ءَامَنُوا who believed
يُخْرِجُهُم He brings them out مِّنَ الظُّلُمَاتِ darkness إِلَى
وَالَّذِينَ Light كَفَرُوا and those أَوْلِيَائُهُم who disbelieved
يُخْرِجُونَهُم (are) false deities (evil ones) الطَّاغُوتُ their guardians

they bring them out from the Light to the darkness (of) the Fire dwellers those (are) those who will abide forever in it

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghût* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُؤْتِي أُنْجِي. وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

أَلَمْ تَرَ have not you looked at the one who disputed with Abraham about his Lord because he had given him the kingdom when Abraham said (to him): "My Lord (is) He Who gives life and causes death." He said, "I give life and cause death." Abraham said, "Verily, Allah brings the sun from the east; then bring it from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are wrong-doers.

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrongdoers).

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَازِكَ وَنَجَعْنَاكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٢﴾

a town كَالَّذِي (by) مَرَّ passed like the one who or
 he قَالَ its roofs عُرُوشِهَا upon عَلَى had tumbled وَهِيَ خَاوِيَةٌ and it
 (to) this (town) هَذِهِ bring (restore) life يُحْيِي how (will) أَنَّى said
 اللَّهُ so caused him to die فَأَمَاتَهُ its death مَوْتِهَا after بَعْدَ Allah
 He raised him بَعَثَهُ then مِائَةَ عَامٍ (for) a hundred years ثُمَّ
 did you remain لَبِثْتُ how long كَمْ (and) asked قَالَ (to life)
 (dead) قَالَ he said لَبِثْتُ I remained (so) يَوْمًا أَوْ a day or بَعْضَ
 you have لَبِثْتُ nay بَلْ he said قَالَ a day part (of)
 remained (dead) مِائَةَ عَامٍ (for) a hundred years فَانْظُرْ إِلَى look
 (at) طَعَامِكَ your food وَشَرَابِكَ your drink لَمْ not (did) يَتَسَنَّهْ
 your جِمَازِكَ at إِلَى and look وَانْظُرْ it (get musty) show change
 a sign آيَةً and thus We have made you وَنَجَعْنَاكَ donkey
 the bones الْعِظَامِ at إِلَى and look وَانْظُرْ for people
 كَيْفَ how نُشِزُهَا We will put them together ثُمَّ then نَكْسُوهَا
 became تَبَيَّنَ when فَلَمَّا (with) flesh لَحْمًا will clothe them
 Allah أَنَّى that أَعْلَمُ he said قَالَ to him clear
 is All-Powerful قَدِيرٌ ﴿١٠٢﴾ every شَيْءٍ over عَلَى

259. Or like the one who passed by a town and it had tumbled upon its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثُبُورٌ قَالَ أَأُنَبِّئُكَ بِمَا يَطْمَعُ قَالَ لَا بَلَىٰ وَلَٰكِنَّ لِّيَطْمَعِيَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْمَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْخُوهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ (to) the You give life how show me أَرِنِي He said قَالَ dead أُولَٰئِكَ do not تُؤْمِنُ you believe قَالَ he said بَلَىٰ yes وَلَٰكِنَّ but لِّيَطْمَعِيَ to satisfy قَالَ my heart فَخُذْ and (tame) them to فَصُرْهُنَّ birds four أَرْبَعَةً then take every on كُلِّ put أَجْمَلْ then to yourself إِلَيْكَ incline جَبَلٍ هِill مِّنْهُنَّ (is) of them جُزْءًا a (part) portion ثُمَّ then أَدْخُوهُنَّ in haste (flying) سَعْيًا they will come to you يَأْتِيَنَّكَ call them وَاعْلَمَنَّ and know أَنَّ that اللَّهُ Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ (is) All-Wise

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ وَتِلْكَ أَلْفُ مِائَةٍ ۖ وَسِعَ اللَّهُ وَاسِعٌ ۗ عَلَيْهِ ۖ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا مِثْلًا وَلَا أَذًى ۚ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦١﴾

مَثَلُ (of) those who الَّذِينَ (of) spend أَمْوَالَهُمْ (is) likeness, كَمَثَلِ (of) Allah اللَّهُ Way سَبِيلِ in فِي their wealth seven سَنَابِلَ it grows (sprouted) أَتَتْ (of) a grain حَبَّة example هِ grains مِائَةٌ a hundred مِثْلًا every كُلِّ in فِي ears سَنَابِلَ multiples (gives manifold increase) يُضَاعَفُ and اللَّهُ

(is) **وَأَسِعُ** and Allah **وَاللَّهُ** He wills (pleases) **يَشَاءُ** for whom spend **يُنْفِقُونَ** those (who) **الَّذِينَ** All-Knower **عَلِيمٌ** Munificent **لَا** then **ثُمَّ** (of) Allah **اللَّهُ** Way **سَبِيلٍ** in **فِي** their wealth **أَمْوَالَهُمْ** (do) not **يَتَّبِعُونَ** they follow up **مَا** what **أَنْفَقُوا** they spent **مَعَ** with reminder of generosity (stressing benevolence) **وَلَا** for them (they will **لَهُمْ** hurting (them) injury **أَذَى** neither (by) and **وَلَا** their Lord **رَبِّهِمْ** (is) with **عِنْدَ** their reward **أَجْرُهُمْ** have) they **هُمْ** nor **وَلَا** on them **عَلَيْهِمْ** fear **خَوْفٌ** (there is) no shall grieve **يَحْزَنُونَ**

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذًى وَاللَّهُ غَفُورٌ حَلِيمٌ﴾ **يَتَابِعُهَا** الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقَةً تَالَيْسَ النَّاسُ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ رِثَابٌ فَأَصَابُهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

﴿قَوْلٌ مَّعْرُوفٌ (a) kind **وَمَغْفِرَةٌ** and forgiving (of faults) **خَيْرٌ** which is **يَتَّبِعَهَا** Sadaqah (charity) **صَدَقَةٍ** than **مِنَ** (are) better (is) **أَذًى** followed by (hurt) injury **وَاللَّهُ** and Allah **غَفُورٌ** All-Sufficient (Rich) **يَتَابِعُهَا** O you **الَّذِينَ** your **صَدَقَتِكُمْ** render in vain **تَبْطُلُوا** do not **لَا** believe **ءَامَنُوا** who by (stressing benevolence) reminder of generosity **بِالْمَنِّ** charity spends **كَالَّذِي** like one who **يُنْفِقُ** and causing hurt (injury) **وَالْأَذَى** his wealth **رِيقَةً** to be seen **النَّاسِ** of men **وَلَا** and does not **يُؤْمِنُ** his **مَثَلُهُ** the Last **وَالْيَوْمِ** and Day **الْآخِرِ** believe **بِاللَّهِ**

(of) a smooth صَفَوَانِ (is) likeness كَمَثَلِ (their) example (likeness) rock عَلَيْهِ over it تَرَابُ (is) soil/dust فَاصَابَهُ and fell on it وَابِلٌ they they يَقْدِرُونَ no لَا bare مَكْلًا and left it فَتَرَكَهُ heavy rain they كَسَبُوا for what مِمَّا anything شَيْءٍ over عَلَى have control people وَاللَّهُ earned and لَا and Allah يَهْدِي does not الْقَوْمَ guide الكافرين ﴿١٠٥﴾ deniers (disbelievers)

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأْتَتْ أَكْثُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٥﴾

وَمَثَلُ (of) those who الَّذِينَ and (example) likeness كَمَثَلِ (of) those who spend أَمْوَالَهُمْ their wealth ابْتِغَاءَ seeking مَرْضَاتِ Pleasure اللَّهُ (of) their souls أَنْفُسِهِمْ of and for strengthening وَتَنْبِيئًا Allah on a hill بِرَبْوَةٍ (of) a garden جَنَّتٍ (is) like the example كَمَثَلِ its أَصَابَهَا and it yielded فَتَأْتَتْ heavy rain وَابِلٌ fell on it أَكْثُلَهَا fell on يُصِيبُهَا did not لَّمْ and if فَإِن double ضِعْفَيْنِ harvest and اللَّهُ then light rain فَطَلٌّ heavy rain وَابِلٌ (smite) it بِمَا of what تَعْمَلُونَ you do بَصِيرٌ ﴿١٠٥﴾ (is) All-Seer

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفُهُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

he أَيُّودُ it be تَكُونَ that أَنْ any of you أَحَدُكُمْ would wish
and grapes وَأَعْنَابٍ date-palms نَجِيلٍ of مِنْ a garden جَنَّةٌ have
for لَهُ (streams) rivers الْأَنْهَارُ underneath it تَجْرِي مِنْ flowing
(of) fruits الثَّمَرَاتِ all kinds (sorts) مِنْ كُلِّ in it (are) فِيهَا him
and وَأَصَابَهُ الْكِبَرُ old age and has stricken (over taken) him
and it is struck (by) فَأَصَابَهَا weak ضِعْفُهُ children ذُرِّيَّةٌ he has
and إِعْصَارٌ fire نَارٌ in which (there is) فِيهِ a whirlwind
it is burnt كَذَلِكَ thus يُبَيِّنُ Allah الله makes clear لَكُمْ
give تَتَفَكَّرُونَ ﴿٢٦٦﴾ so that you may لَعَلَّكُمْ Signs الْآيَاتِ for you
thought (reflect)

266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ بِهِ ؕ أَلَا أَنْ تَنْفَعُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا believe who الَّذِينَ O you
and out of طَيِّبَاتِ you have earned كَسَبْتُمْ which مَا good things
the أَخْرَجْنَا لَكُمْ We have produced what أَخْرَجْنَا
of it الْخَبِيثَ aim at تَيَمَّمُوا and do not وَلَا earth
تُنْفِقُونَ you spend وَلَسْتُمْ and you would not
and تَنْفَعُوا فِيهِ you overlook (defects) أَن except
Most Allah الله that أَن know
Praise-Worthy

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٧﴾
 الْحِكْمَةُ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٨﴾ وَمَا
 أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٦٩﴾

الشَّيْطَانُ Satan يَعِدُكُم promises you الْفَقْرَ (of) poverty وَيَأْمُرُكُمْ whereas Allah وَاللَّهُ (of) indecency بِالْفَحْشَاءِ and orders you
 يَعِدُكُم مَّغْفِرَةً promises you مِنْهُ forgiveness from Him وَفَضْلًا and bounty
 وَاللَّهُ (is) All-Generous وَاسِعٌ (is) عَلِيمٌ All-Knowing يُؤْتِي to whom مَنْ Wisdom الْحِكْمَةُ He grants
 وَمَنْ He wills وَيُؤْتِ and who (is) granted الْحِكْمَةُ Wisdom فَقَدْ but
 أُوْتِيَ indeed he is granted خَيْرًا good كَثِيرًا abundantly وَمَا none
 يَذَّكَّرُ remembers إِلَّا except أُولُو people الْأَلْبَابِ (of)
 (out) of أَنْفَقْتُمْ and whatever وَمَا understanding
 نَفَقَةٍ (your) spendings أَوْ or نَذَرْتُمْ you vow (to spend) مِنْ
 (out) of نَذْرٍ (your) vows (to spend) فَإِنَّ indeed اللَّهُ Allah
 يَعْلَمُهَا knows that وَمَا (there are) no لِلظَّالِمِينَ for the
 any helpers مِنْ أَنْصَارٍ wrong-doers

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrongdoers) there are no helpers.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

إِنْ تُبْدُوا if you declare الصَّدَقَاتِ (your) charity فَنِعِمَّا هِيَ well and give it (to) وَتُؤْتُوهَا you conceal it and if it (is) الْفُقَرَاءَ the poor فَهُوَ that is خَيْرٌ better لَكُمْ for you وَيُكَفِّرُ (some) of your bad عَنْكُمْ of you would atone (is) سَيِّئَاتِكُمْ of what تَعْمَلُونَ and Allah وَاللَّهُ deeds and He is خَبِيرٌ you do تَنْفِقُونَ upon you هُدَاهُمْ their guidance Well-Aware He wills لَيْسَ not عَلَيْكَ upon you يَهْدِي guides مَنْ whom يَشَاءُ but اللَّهُ Allah وَمَا and whatever تُنْفِقُوا you spend of خَيْرٍ wealth فَلَا تُنْفِقُوا (it is) for yourselves وَمَا (of) Allah and ابْتِغَاءَ seeking وَجْهِ the Face اللَّهِ (of) Allah وَمَا will be يُنْفِقُوا whatever of خَيْرٍ wealth يُوَفَّ will be repaid in full إِلَيْكُمْ to you وَأَنْتُمْ and you لَا تُظْلَمُونَ not will be wronged

271. If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْأَيْلِ وَالْإِهْكَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

in wrapped up أَخْصَرُوا who الَّذِينَ for the poor لِّلْفُقَرَاءِ
 they are able لَا (of) Allah سَبِيلِ Cause
 supposes بِحَسْبِهِمُ the earth الْأَرْضِ in فِي to move about
 أَغْنِيَاءَ the unaware (the ignorant man) الْجَاهِلُ (thinks) them
 بِسَيِّئِهِمْ you know them تَعْرِفُهُمْ modesty مِنَ wealthy
 people النَّاسِ they beg يَسْتَلُونَ do not لَا by their mark
 of مِنْ you spend تُنْفِقُوا and whatever وَمَا with importunity
 knows عَلَيْهِ about that اللَّهُ indeed فَاتَ wealth
 their wealth أَمْوَالَهُمْ spend يُنْفِقُونَ those who الَّذِينَ well
 and openly وَعَلَانِيَةً secretly سِرًّا and (by) day وَالنَّهَارِ by night
 their رِزْقِهِمْ (is) with عَنْدَ their reward أَجْرُهُمْ so for them فَلَهُمْ
 Lord وَلَا and (there is) no خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ
 they يَحْزَنُونَ ﴿١٧٧﴾ shall grieve

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well. 274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا
 الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ
 وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧٨﴾

الَّذِينَ يَأْكُلُونَ [eat] devour الرِّبَا interest (usury) لَا
 not يَقُومُونَ they will stand إِلَّا except كَمَا like (one) يَقُومُ è who
 stands الَّذِي whom يَتَخَبَّطُهُ confounded him الشَّيْطَانُ Satan مِنَ
 said قَالُوا because they يَأْتِيهِمْ that (is) ذَلِكَ (his) touch الْمَسِّ with
 إِنَّمَا indeed الْبَيْعُ trade مِثْلُ (is) like الرِّبَا interest /usury وَأَحَلَّ

and made **وَحَرَّمَ** the trade **الْبَيْعَ** Allah **اللَّهُ** while made lawful **الزُّبْنَ** the interest **فَمَنْ** so whoever **جَعَلَهُ** received **مَوْعِظَةً** admonition **مِنْ** from **رَبِّهِ** his Lord **فَأَنَّهُمْ** and he refrained **فَلَهُ** and his case (is left) **وَأَمْرُهُ** (is) (in the) past **سَلَفَ** what **مَا** him is **إِلَى** to **اللَّهُ** Allah **وَمَنْ** and those who **عَادَ** repeated **فَأُولَئِكَ** are they **أَصْحَابُ** dwellers **النَّارِ** Fire (of) **هُمْ** they **فِيهَا** in it **خَالِدُونَ** are **أَبَدًا** abide forever

275. Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ*," whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein.

يَمَحُقُ اللَّهُ الزُّبْنَ وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٦﴾

يَمَحُقُ the interest **الزُّبْنَ** Allah **اللَّهُ** deprives of blessings **وَيُرِي** to (alms giving) deeds of charity **الصَّدَقَاتِ** and gives increase **وَاللَّهُ** Allah **وَاللَّهُ** and **لَا** does not **يُحِبُّ** like **كُلِّ** all **كَفَّارٍ** ungrateful **أَثِيمٍ** sinners **إِنَّ** indeed **الَّذِينَ** those who **ءَامَنُوا** believed **وَعَمِلُوا** and did deeds **الصَّالِحَاتِ** righteous **وَأَقَامُوا** established **الصَّلَاةَ** (Salat) prayer **وَآتَوُا** and gave (paid) **الزَّكَاةَ** Zakat **لَهُمْ** for them **أَجْرُهُمْ** their reward **عِنْدَ** with **رَبِّهِمْ** their Lord **وَلَا** (and) (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve

276. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَالْهَمُ لَكُمْ زَوْجٌ مِّنْ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who O you believe اتَّقُوا Allah fear and give up what remained of الرِّبَا interest if you (are) كُنتُمْ you (really) مؤْمِنِينَ believers فَإِن but if لَّمْ do not تَفْعَلُوا you (do it) فَأْذَنُوا then be (permitted) warned from of war بِحَرْبٍ you repent and if تُبْتِغُوا Allah and his Messenger وَرَسُولِهِ (are) your capital فَالْهَمُ for you (you shall have) زَوْجٌ مِّنْ أَمْوَالِكُمْ you sums لَا not تَظْلِمُونَ you do wrong وَلَا and not تُظْلَمُونَ you in (debtor) is ذُو عُسْرَةٍ and if كَانَتْ will be wronged (his) until إِلَىٰ then delay فَنَظِرَةٌ difficulty you remit it by way of Charity وَاتَّقُوا ease and that وَأَن خَيْرٌ (is) better لَّكُمْ for you إِن if كُنتُمْ you did تَعْلَمُونَ know ﴿٢٨٠﴾ وَاتَّقُوا the Day and fear تُرْجَعُونَ you shall be brought back فِيهِ wherein إِلَى اللَّهِ Allah ثُمَّ then تُوَفَّىٰ every shall be paid كُلُّ نَفْسٍ what person/soul كَسَبَتْ it shall be wronged يُظْلَمُونَ ﴿٢٨١﴾ and they وَهُمْ earned

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (from now onward) if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَتَّيْنَاهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُحْمَلَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢٨﴾

يَتَّيْنَاهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when تَدَايَنْتُمْ you
 a period أَجَلٍ for إِلَىٰ a debt بِدَيْنٍ contract from one another
 let write it down فَاكْتُبُوهُ fixed مُسَمًّى so write it down وَلْيَكْتُبْ and
 and وَلَا in justice بِالْعَدْلِ a scribe كَاتِبٌ between you بَيْنَكُمْ
 write it down يَكْتُبْ to أَنْ a scribe كَاتِبٌ refuse يَأْبَ (should) not
 so let him write فَلْيَكْتُبْ Allah اللَّهُ has taught him عَلَّمَهُ as كَمَا
 (is) وَلْيُمْلِلِ the one الَّذِي and let dictate عَلَيْهِ (is) الْحَقُّ on whom (is)
 the liability وَلْيَتَّقِ Allah اللَّهُ and let him fear رَبَّهُ his Lord وَلَا
 but if فَإِنْ any thing شَيْئًا (out) of it مِنْهُ diminish وَيَبْخَسْ and not
 (of) low كَانَ is الَّذِي one عَلَيْهِ on whom الْحَقُّ the liability سَفِيهًا (weak)
 or weak أَوْ or ضَعِيفًا or لَا or لَا يَسْطِيعُ not capable أَنْ
 that يُحْمَلَ he هُوَ dictates فَلْيُمْلِلْ then let dictate وَلِيُّهُ his guardian
 two شَهِيدَيْنِ and call for evidence وَاسْتَشْهِدُوا in justice بِالْعَدْلِ
 be يَكُونَا not لَمْ and if فَإِنْ your men رِجَالِكُمْ of witnesses
 and two وَامْرَأَتَانِ then a man فَرَجُلٌ two men رَجُلَيْنِ available
 women مِمَّن you agree رَضَوْنَ of those (as) الشَّهَادَةِ of
 one of (two women) إِحْدَاهُمَا errs (so) that (if) أَنْ witnesses
 other فَتُذَكَّرَ reminds إِحْدَاهُمَا (two women) (of them) الْأُخْرَىٰ one of (them)
 وَلَا (should) not يَأْبَ and الشَّهَادَةُ the witnesses إِذَا when
 that دُعُوا they are called وَلَا (do) not تَسْمَعُوا and أَنْ become weary

for large كَبِيرًا or small صَغِيرًا you write it down تَكْتُبُوهُ
(in more just (fairest) أَقْسَطُ that (is) ذَلِكُمْ its period أَجَلِهِ
for and more reliable وَالشَّهَدَةُ Allah the sight of) with
you have تَرَكَابُوا that do not لَا and nearer (to) وَأَدْنَى evidence
doubts إِلَّا except أَنْ that تَكُونُ it be تِجَارَةً a trade
present تُدِيرُونَهَا you carry it out بَيْنَكُمْ among yourselves فَلَيْسَ
that do not لَا sin جُنَاحٌ on you عَلَيْكُمْ then (there is) not
you write it down وَأَشْهَدُوا but take witnesses إِذَا when تَبَايَعْتُمْ
let suffer harm بَيْنَكُمْ neither وَلَا you trade with one another
nor وَلَا scribe شَهِيدٌ witness وَإِنْ and if تَفْعَلُوا you do it فَإِنَّهُ
so fear فَسَوْفَ then it is بِكُمْ wickedness on your part وَأَتَّقُوا
and Allah وَاللَّهُ Allah and teaches you وَيُعَلِّمُكُمُ اللَّهُ Allah
(is) All-Knower عَلِيمٌ thing شَيْءٍ of every بِكُلِّ

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقُوضَةً فَإِنْ آمَنَ بَعْضُكُمْ بِبَعْضٍ فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْتَهُهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّاهِدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ فِي الْقُلُوبِ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

الْسَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ
مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٣﴾

and did not **وَإِنْ** a journey **سَفَرٍ** on **عَلَى** you are **كُنْتُمْ** and if **تَجِدُوا** you find **كَاتِبًا** a scribe **فَرَهَنَ** then a pledge **مَقْبُوضَةً** in hand **فَإِنْ** but if **أَمِنَ** trusted **بَعْضُكُمْ** any of you **فَالْيَوْمَ** then let fulfil **الَّذِي** one who **أَوْثِقَ** is trusted **أَمْتَنَهُ** his trust **وَلْيَتَّقِ** and you fear **اللَّهُ** let him fear **رَبَّهُ** his Lord **وَلَا** and (do) not **تَكْتُمُوا** conceal **الشَّهَادَةَ** the evidence **وَمَن** and who **يَكْتُمُهَا** conceals it **فَإِنَّهُ** surely he **ءَاثِمٌ** (is) sinful **قَلْبُهُ** (his) heart **وَاللَّهُ** and Allah **بِمَا** for Allah **يَعْلَمُ** (is) All-knower **تَعْمَلُونَ** of what **مَا** (is) what **فِي** (is) in **السَّمَوَاتِ** the heavens **وَمَا** (is) what **فِي** (is) what **تُبْدُوا** you declare **وَالْأَرْضِ** the earth **وَإِنْ** and if **أَنْفُسِكُمْ** in **تُخْفُوهُ** or your own selves **يُحَاسِبْكُمْ** you conceal it **وَاللَّهُ** for it **فَيَغْفِرُ** call you to account **لِمَن** and will punish **وَيُعَذِّبُ** He wills **يَشَاءُ** (to) whom **يَشَاءُ** He wills **وَاللَّهُ** He wills **عَلَى** and Allah **كُلِّ** over **شَيْءٍ** every thing **قَدِيرٌ** (is) All-Powerful

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do. 284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

ءَامَنَ الرُّسُلُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٤﴾

was sent **الرُّسُلُ** the Messenger **بِمَا** in what **أُنْزِلَ** and the **وَالْمُؤْمِنُونَ** his Lord **رَبِّهِ** from **إِلَيْهِ** to him **ءَامَنَ** all believers **كُلٌّ** and His **وَمَلَائِكَتِهِ** in Allah **بِاللَّهِ** (do) **لَا** and His Messengers **وَرُسُلِهِ** and His Books **وَكُتُبِهِ** angels

any one **أَحَدٍ** between **بَيْنَ** we make distinction **نُفَرِّقُ** not
 we **سَمِعْنَا** and they said **وَقَالُوا** His Messengers **رُسُلِهِ** of **مِنَ**
 (we seek) Your forgiveness **عُفْرَانِكَ** and we obeyed **وَأَطَعْنَا** heard
 the return **وَالْمَصِيرُ** and to You (is) **وَإِلَيْكَ** our Lord **رَبَّنَا**

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any one of His Messengers" — and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٥﴾

but any soul **نَفْسًا** Allah **اللَّهُ** burden **يُكَلِّفُ** (does) not **لَا**
 it earned (good) **كَسَبَتْ** what **مَا** for it **لَهَا** to its capacity **وُسْعَهَا**
 our Lord **رَبَّنَا** it earned (evil) **اِكْتَسَبَتْ** what **مَا** and against it **وَعَلَيْهَا**
 we **نَسِينَا** if **إِنْ** take us to task **تُؤَاخِذْنَا** do not **لَا**
 forgot **أَوْ** or **أَخْطَأْنَا** we committed mistakes **رَبَّنَا** our Lord **وَلَا**
 like that **كَمَا** a burden **إِمْرًا** on us **عَلَيْنَا** lay **تَحْمِلْ** and do not
 those who (were) **الَّذِينَ** on **عَلَى** You laid **حَمَلْتُمْ** which (as)
 lay on us **تَحْمِلْنَا** and (do) not **وَلَا** our Lord **رَبَّنَا** before us **قَبْلِنَا**
 we have **لَنَا** power **طَاقَةً** (do) not **لَا** (of) which **مَا** (burdens)
 and forgive **وَاعْفِرْ** from us **عَنَّا** and pardon **وَاعْفُ** for that **بِهِ**
 You (are) **أَنْتَ** and have mercy on us **وَارْحَمْنَا** for us **لَنَا**
 our Protector **مَوْلَانَا** so grant us victory **فَانصُرْنَا** over **عَلَى** the disbelieving **الْكَافِرِينَ** people

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿١﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾ مِنْ قَبْلِ هَٰذَا هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٤﴾

الْحَمْدُ لِلَّهِ Alif-Lam-Mim (there is) no god إِلَّا He but the Sustainer (and the الْقَيُّومُ the Ever-Living He sent down عَلَيْكَ Protector) the Book بِالْحَقِّ to you confirming with truth مُصَدِّقًا what is بَيْنَ يَدَيْهِ before it and He sent down وَأَنزَلَ the Torah وَالْإِنْجِيلَ and the Gospel مِنْ قَبْلِ (this) before هَٰذَا and He sent down وَأَنزَلَ for mankind the فُرْقَانَ and He sent down كَفَرُوا those who disbelieved the الْفُرْقَانَ Criterion (the Quran) إِنَّ الَّذِينَ indeed كَفَرُوا those who disbelieved الْفُرْقَانَ in the Verses آيَاتِ اللَّهِ (of) Allah لَهُمْ for them عَذَابٌ torment شَدِيدٌ (is) severe وَاللَّهُ (is) All-Mighty عَزِيزٌ and Allah ذُو (is) All-Able of retribution انْتِقَامٍ إِنَّ اللَّهَ indeed لَا Allah not يَخْفَى anything from Him عَلَيْهِ is hidden in the earth وَلَا in and not the heaven السَّمَاءِ

Sûrat Âl-'Imrân

(The Family of Imran) III

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. *Allâh! Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad ﷺ) with truth, confirming what came

before it. And He sent down the Taurât (Torah) and the Injîl (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَقْلُوبُونَ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

هُوَ the الَّذِي Who it is He يُصَوِّرُكُمْ shapes you in the الْأَرْحَامِ wombs كَيْفَ how يَشَاءُ He wills لَا (there is) no إِلَهَ god إِلَّا but Him الْعَزِيزُ the All-Mighty الْحَكِيمُ the All-Wise ﴿٦﴾ هُوَ the الَّذِي Who أَنْزَلَ sent down عَلَيْكَ to you الْكِتَابَ the Book مِنْهُ it آيَاتٌ Verses مُحْكَمَاتٌ absolutely clear هُنَّ which (are) أُمُّ basis الْكِتَابِ the Book وَأُخَرُ (of) the مُتَشَابِهَاتٌ and others (are) فَأَمَّا not clear الَّذِينَ but الَّذِينَ in قُلُوبِهِمْ whose hearts زَيْغٌ (is) of فَتَتَّبِعُونَ perversity مَا they follow تَشَابَهَ what is unclear مِنْهُ its (real) ابْتِغَاءَ seeking الْفِتْنَةِ mischief وَابْتِغَاءَ and seeking تَأْوِيلِهِ its (real) meaning وَمَا and does not يَقْلُوبُونَ know إِلَّا except اللَّهُ Allah وَالرَّاسِخُونَ and (those) who are firmly rooted فِي in الْعِلْمِ knowledge يَقُولُونَ they say آمَنَّا we believe بِهِ in it كُلٌّ all مِنْ عِنْدِ from رَبِّنَا our Lord وَمَا but do not يَذَّكَّرُ heed إِلَّا except أُولُو men الْأَلْبَابِ ﴿٧﴾ (of) understanding

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and

trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarî*)

رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَمَاعُ النَّاسِ يَوْمَ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَزْلَهُمُ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

رَبَّنَا our Lord لَا do not تُخِزْ deviate قُلُوبَنَا our hearts بَعْدَ after إِذْ (when) هَدَيْتَنَا You have guided us وَهَبْ and grant لَنَا (to) us مِنْ from لَدُنْكَ Your (self) رَحْمَةً mercy إِنَّكَ indeed You أَنْتَ You (Alone are) الْوَهَّابُ ﴿٨﴾ رَبَّنَا the Bestower إِنَّكَ our Lord جَمَاعُ (will) gather النَّاسِ mankind يَوْمَ on a Day لَا (there is) no رَيْبَ doubt فِيهِ in it إِنَّكَ verily اللَّهُ Allah لَا (does) not يُخْلِفُ no رَيْبَ break الْوَعْدَ ﴿٩﴾ (His) promise إِنَّ indeed الَّذِينَ those who كَفَرُوا disbelieved لَنْ will never تُنْفِكَ avail عَنْهُمْ them أَمْوَالَهُمْ their wealth وَلَا and not أَزْلَهُمُ their offspring مِنَ اللَّهِ from اللَّهِ Allah شَيْئًا anything وَأُولَئِكَ and those هُمْ they وَقُودُ (are) fuel النَّارِ ﴿١٠﴾ (of) the Fire

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise."

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَاحْذَرُهُمُ اللَّهُ يَذُوقُهُمْ وَأَلَلَّهُ شَرِيدُ الْوَقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بَصَرِيهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَٰلِكَ لَآيَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

كَذَّابٍ (of) Pharaoh فِرْعَوْنَ (of) people مَالٍ like behaviour
 Our يَاكُنُوتَا they belied كَذَّبُوا before them and those
 for يُذَوِّبُهُمُ Allah اللَّهُ so seized them فَآخَذَهُمُ Verses (revelation)
 (in) الْقَوَابِ (is) Severe شَدِيدٌ and Allah وَاللَّهُ their sins
 disbelieved كَفَرُوا to those who لِلَّذِينَ say قُل punishment
 to and gathered وَتُحْشَرُونَ you shall be overpowered إِلَى
 جَهَنَّمَ Hell وَيَسَّرَ and (that is) an evil أَلِيمًا resting place قَدْ
 two فِئَتَيْنِ in فِي a sign آيَةً for you لَكُمْ was كَذَّابٌ indeed
 (was) one group وَفِيَّ which met (in combat) الْقَتْلَ groups
 and the other وَأُخْرَى (of) Allah اللَّهُ Way سَبِيلٍ in فِي fighting
 they were seeing them يَرَوْنَهُمْ disbelievers كَافِرَةٌ (was of)
 and وَاللَّهُ with their own eyes رَأَى أَعْيُنٍ twice of them يَنْتَهِمُ
 He يُؤَيِّدُ whom مَن with His Victory بِصَرْفِهِ supports يُؤَيِّدُ Allah
 for لَأُولَى (is) a lesson لَوْعَةً that ذَلِكَ in فِي surely إِنْ wills
 (understanding) eyes (to see) الْأَبْصَارِ those who have

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ
 الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَآبِ ﴿١١﴾ قُلْ أَؤْيِسُكُمْ
 بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ آمَنُوا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
 وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٢﴾

زُيِّنَ (of) things love حُبُّ for people لِلنَّاسِ is beautified
 and children وَالْبَنِينَ women الرِّسَاو from مِنْ they covet
 and gold وَالْفِضَّةَ of الذَّهَبِ stored up مِنْ and heaps
 and cattle وَالْأَنْعَامِ and horses الْمُسَوَّمَةِ silver
 وَالْخَيْلِ and land وَالْحَرْثُ (that) those are ذَلِكَ (is) life
 الدُّنْيَا (of) the world وَاللَّهُ but اللَّهُ عِنْدَهُ with Him حُسْنُ (is)
 shall I inform أَوْفِيكُمْ say قُلْ abode to return الْعَالَمِ excellent
 you بَخَيْرٍ of better مِنْ than ذَلِكَ that لِلَّذِينَ for those who أَتَقُوا
 fear عِنْدَ with رَبِّهِمْ their Lord جَنَّاتُ (are) Gardens تَجْرِي مِنْ
 beneath which الْأَنْهَارُ rivers خَالِدِينَ forever
 فِيهَا therein وَأَزْوَاجٌ spouses مُطَهَّرَةٌ pure وَرِضْوَانٌ
 of Pleasure مِنْ of اللَّهِ Allah وَاللَّهُ and بَصِيرٌ All-Seer (is)
 of (His) slaves بِالْأَعْيُنِ

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves."

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّكَ آَمِنًا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝۱۵ الصَّادِقِينَ وَالصَّادِقِينَ
 وَالْقَانِطِينَ وَالْمُنْفِقِينَ ۝۱۶ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
 قَابِضًا بِالْقُسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝۱۷

الَّذِينَ those who يَقُولُونَ say رَبَّنَا our Lord إِنَّكَ we have indeed
 آَمِنًا believed فَاغْفِرْ so forgive لَنَا (for) us ذُنُوبَنَا our sins وَقِنَا
 عَذَابَ (from) punishment النَّارِ (of) Fire ۝۱۵ الصَّادِقِينَ (of) the patient
 and the وَالْقَانِطِينَ and the truthful وَالْمُنْفِقِينَ the obedient
 and (those) who spend (in Way of Allah) ۝۱۶ شَهِدَ اللَّهُ and who pray for forgiveness
 early بِالْأَسْحَارِ ۝۱۷

(there is) no **لَا** that **أَنَّ** Allah **اللَّهُ** bears witness **شَهِدَ** morning
 and men **وَأُولُوا** and the angels **وَالْمَلَائِكَةُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ**
أَعْلَمُ (of) knowledge **فَإِنَّمَا** standing firm **بِالْقِسْطِ** on justice **لَا**
 the All-Mighty **الْعَزِيزُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ** (that there is) no
 the All-Wise **الْحَكِيمُ** ﴿١٦﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night. 18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلِمْسَلَمُوا وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ أَوَّلُهُمْ بَيِّنًا يَنْتَهُمُ
 وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٦﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْنِي وَقُلْ لِلَّذِينَ
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَكَدُوا وَإِنْ قَوْلُوا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ
 بِالْعِبَادِ ﴿١٧﴾

إِنَّ الَّذِينَ truly **الَّذِينَ** the religion **عِنْدَ** with **اللَّهُ** Allah **أَلِمْسَلَمُوا** (is)
 were **وَمَا** Islam **وَمَا** and did not **اخْتَلَفَ** **الَّذِينَ** those who **أُوتُوا**
الْكِتَابَ the Scripture **إِلَّا** except **مِنْ بَعْدِ** after **مَا** what **جَاءَهُمْ**
 through **بَيِّنًا** the knowledge **أَوَّلُهُمْ** had come to them
يَنْتَهُمُ transgression **وَمَنْ** among themselves **وَمَنِ** and who **يَكْفُرُ**
فَإِنَّ (of) Allah **اللَّهُ** Signs **بَيِّنَاتٍ** disbelieves **اللَّهُ** then verily
سَرِيعُ Allah **الْحِسَابِ** (is) Swift **﴿١٦﴾** (in) reckoning **فَإِنْ** and if **حَاجُّوكَ**
 my **وَجْهِيَ** I have submitted **أَسْلَمْتُ** say **فَقُلْ** they argued with you
 and say **وَمَنِ** to Allah **اللَّهُ** face **وَقُلْ** followed me **أَتَّبَعْنِي** and who
لِلَّذِينَ the Scripture **الْكِتَابَ** were given **أُوتُوا** to those who
ءَأَسْلَمْتُمْ and illiterates **فَإِنْ** did you submit yourselves? **أَسْلَمُوا** so if

they are rightly guided أَفْهَكَدُوا then indeed فَقَدْ they submit
upon you عَلَيْكَ then only فَانْكِسُوا they turn away وَلَئِنْ
of بِالْأَبْصَارِ (is) All-Seer بَصِيرٌ and Allāh وَاللَّهُ to convey الْبَلَّغُ (is)
(His) slaves

19. Truly, the religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ مِن نَّاصِرِينَ ﴿٢١﴾ أَتَوْتَرَىٰ إِلَىٰ الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ verily الَّذِينَ those who يَكْفُرُونَ disbelieve بِآيَاتِ in Verses اللَّهِ without
the Prophets النَّبِيِّينَ and slay وَيَقْتُلُونَ (of) Allah
command يَأْمُرُونَ those who الَّذِينَ and slay وَيَقْتُلُونَ right حَقٍّ
give them فَبَشِّرْهُمْ the people النَّاسِ of (with) justice بِالْقِسْطِ
of torment عَذَابٍ tidings (assurance to) أَلِيمٍ ﴿٢٠﴾
a painful أُولَٰئِكَ those الَّذِينَ whose حَبِطَتْ went to waste
and (in) the الدُّنْيَا (this) world وَالْآخِرَةِ their works
Hereafter وَمَا and not لَهُمْ (they will have) يَن
those الَّذِينَ (to) إِلَىٰ you seen تَرَ have not أَرَّ helpers ﴿٢١﴾
the الَّذِينَ of اَلْكِتَابِ a portion نَصِيبًا have been given
Scripture يُدْعَوْنَ they are invited إِلَىٰ to كِتَابِ the Book اللَّهِ (of)

Allah يَحْكُمُ to judge between them ثُمَّ then turns away فَرِيقٌ a party (from) them وَهُمْ (are) مُّعْرِضُونَ (are) averse

21. Verily, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ كَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلَائِكَةِ تُؤْتِي الْمَلَائِكَةَ مَن تَشَاءُ وَتَنزِعُ الْمَلَائِكَةَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣﴾

ذَٰلِكَ (is) this بِأَنَّهُمْ because they قَالُوا say لَنْ shall not تَمَسَّنَا touch us the Fire النَّارُ إِلَّا but أَيَّامًا days مَّعْدُودَاتٍ numbered وَغَرَّبُوا they what كَانُوا their religion مَا in دِينِهِمْ and deceived them We used to يَفْتَرُونَ ﴿٢١﴾ how كَيْفَ then إِذَا when جُمِعْتَهُمْ We shall gather them لِيَوْمٍ on a Day لَا (there is) no رَيْبَ doubt فِيهِ every نَفْسٍ and would be paid وَوُفِّيَتْ in it (about which) not لَا and they وَهُمْ it has earned كَسَبَتْ what person مَا You will تَنزِعُ (to) whom تَعِزُّ You will تُذِلُّ from whom وَمَن You exalt وَمَن and You humiliate وَمَن and You will يَذِلُّ the good الْخَيْرُ in Your Hand (is) بِإِذِكَ You will (are) All-Powerful قَدِيرٌ ﴿٢٣﴾ every شَيْءٍ thing عَلَىٰ over كُلِّ

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which

there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَاللَّهُ نَفْسُكُمْ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

تُولِجُ You enter اللَّيْلَ the night into النَّهَارِ the day and You
 and You enter النَّهَارَ the day into اللَّيْلَ the night and You bring
 and You bring تُولِجُ the night تَخْرِجُ the day
 and You تَخْرِجُ the dead تُولِجُ the living out of
 and You تُولِجُ the living تَخْرِجُ the dead out of
 You تَخْرِجُ the living تُولِجُ the dead out of
 without تُولِجُ You will تَخْرِجُ (to) whom تَخْرِجُ give sustenance
 the تَخْرِجُ let take تُولِجُ not لَا measure (account) حِسَابٍ ﴿٢٧﴾
 the تَخْرِجُ the disbelievers أَوْلِيَاءَ the believers
 does تَخْرِجُ and whoever وَمَنْ the believers instead of
 anything تَخْرِجُ in شَيْءٍ Allah from تَخْرِجُ he is not تَخْرِجُ that فَلَيْسَ
 for إِلَّا except أَنْ that تَخْرِجُ you fear تَخْرِجُ (of) تَخْرِجُ them
 (of) Himself تَخْرِجُ Allah and warns you تَخْرِجُ protection
 (is) the return تَخْرِجُ وَاللَّهُ الْمَصِيرُ ﴿٢٨﴾

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment), and to Allâh is the final return.

then فَإِنَّ they turn away تَوَلَّوْا and if فَإِنْ and the Messenger
 the اللَّهُ indeed لَا (dote not) يُحِبُّ like الْكَافِرِينَ ﴿٣١﴾
 Adam أَدَمَ chose اصْطَفَى Allah اللَّهُ truly إِنَّ disbelievers
 and family وَمَالِ and family وَمَالِ and family وَمَالِ (of) Abraham إِبْرَاهِيمَ
 and family وَمَالِ and family وَمَالِ (of) Imran عِمْرَانَ (of) Imran عِمْرَانَ
 offspring ذُرِّيَّتَهُ mankind الْعَالَمِينَ ﴿٣٢﴾ above عَلَى (of) Imran عِمْرَانَ
 (is) All-Hearing سَمِيعٌ and Allah وَاللَّهُ (the) others مِنْ بَعْضِهِمْ some
 All-Knowing عَلِيمٌ ﴿٣٣﴾

31. Say (O Muhammad ﷺ to mankind): “If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.” 32. Say (O Muhammad ﷺ): “Obey Allâh and the Messenger (Muhammad ﷺ).” But if they turn away, then Allâh does not like the disbelievers. 33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the ‘Âlamîn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣١﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٢﴾

my Lord رَبِّ (of) Imran عِمْرَانَ a woman امْرَأَتُ said قَالَتْ when إِذْ
 my Lord رَبِّ I إِنِّي have vowed لَكَ to you مَا in فِي (is) in بَطْنِي
 womb مُحَرَّرًا to be dedicated فَتَقَبَّلْ so accept مِنِّي from me إِنَّكَ
 (are) All-Hearing السَّمِيعُ You أَنْتَ indeed you
 she قَالَتْ she delivered her وَضَعْتُهَا then when فَلَمَّا All-Knowing
 a female أُنْثَىٰ have delivered وَضَعْتُهَا I إِنِّي my Lord رَبِّ said
 she delivered وَضَعْتَ of what بِمَا knows better أَعْلَمُ and Allah
 and I وَإِنِّي like the female كَالْأُنْثَىٰ male الذَّكَرُ and (is) not وَلَيْسَ
 seek refuge for her أُعِيذُهَا and I وَإِنِّي Mary مَرْيَمَ have named her
 Satan الشَّيْطَانِ from مِنَ and her offspring وَذَرَيْتَهَا with You بِكَ
 the rejected الرَّجِيمِ ﴿٣٣﴾

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنَزَّيْمُ إِنَّ لِيَ لَلرَّبِّ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ with acceptance her Lord رَبُّهَا so accepted her وَأَنْبَتَهَا goodly نَبَاتًا growth حَسَنًا goodly وَكَفَّلَهَا entered دَخَلَ whenever كُلَّمَا Zacharia زَكَرِيَّا and put her in the care of عَلَيْهَا (to see) her زَكَرِيَّا Zacharia الْمِحْرَابَ (at her) praying place وَجَدَ he found عِنْدَهَا her (provided) with رِزْقًا food قَالَ he said يَنَزَّيْمُ she said قَالَتْ this هَذَا you get لَرَّبِّ from where قَالَ O Mary! هُوَ this (is) مِنْ عِنْدِ Allah اللَّهُ from إِنَّ Allah verily يَرْزُقُ without يَغْيَرُ He wills يَشَاءُ (to) whom مَنْ provides sustenance حِسَابٍ ﴿٣٧﴾ measure هُنَالِكَ there دَعَا invoked زَكَرِيَّا Zacharia رَبَّهُ from رَبِّ he said قَالَ my Lord رَبِّ he said لِي grant لِي me مِنْ indeed you سَمِيعُ (of) invocation الدُّعَاءِ ﴿٣٨﴾ (are) All-Hearer

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
 مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا
 يَشَاءُ ﴿٤٠﴾

فَنَادَتْهُ the angels الْمَلَائِكَةُ while he قَائِمٌ (was) standing يُصَلِّي in the prayer place الْمِحْرَابِ that Allah اللَّهُ gives you glad tidings بَيحْيَى of John مُصَدِّقًا confirming بِكَلِمَةٍ (of) the Word from اللَّهِ Allah and وَسَيِّدًا noble وَحَصُورًا and chaste وَنَبِيًّا and a Prophet مِنَ and among the righteous الصَّالِحِينَ ﴿٣٩﴾ قَالَ he said رَبِّ my Lord! أَنَّى how يَكُونُ is it لِي I have غُلَامٌ a son وَقَدْ when بَلَغَنِيَ the old age الْكِبَرُ and my wife امْرَأَتِي (is) barren عَاقِرٌ قَالَ He wills يَشَاءُ ﴿٤٠﴾ what مَا does يَقَعُلُ Allah اللَّهُ thus كَذَلِكَ said

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahyâ (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ مَا يَتَذَكَّرُ النَّاسُ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَآذُكَ رَبِّكَ كَثِيرًا وَسُبْحَانَكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُومُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْمَلَائِكَةِ ﴿٤٢﴾ يَمْرُؤُومُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَبِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

قَالَ he said رَبِّ my Lord اجْعَلْ a sign آيَةً for me قَالَ He said مَا يَتَذَكَّرُ your sign (is) تَذَكَّرُ that not إِلَّا except رَمْرًا by ثَلَاثَةَ (to) people النَّاسُ (for) three أَيَّامٍ days كَثِيرًا much وَسُبْحَانَكَ and remember رَبِّكَ your Lord and the بِالْعَشِيِّ and glorify (him) وَالْإِبْكَارِ ﴿٤١﴾ in the evening and when وَقَدْ said الْمَلَائِكَةُ the angels يَمْرُؤُومُ morning

and وَطَهَّرَكَ has chosen you اللهُ Allah اِنَّ O Mary
 women اَوْفَى above and chosen you وَاصْطَفَاكِ purified you
 اَلْعَالَمِينَ ﴿١٧﴾ O Mary بَمَرِيَمَ (of) the world
 and bow رَاكَعِي and prostrate (yourself) وَسُجُدي to your Lord
 those who bow down اِلَٰرَكَعِيْنَ ﴿١٨﴾ with down

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." 42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)." 43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Râkî'ûn (those who bow down)."

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَتَهُمْ يَكْفُلُ مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ
 إِذْ يَخْتَصِمُونَ ﴿١٨﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيْحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
 الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٩﴾

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ (of) unseen news اِنَّ this (is) from
 اِلَيْكَ We inspire (reveal) إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ were you
 اِلَيْهِمْ which of them اَفْلَتَهُمْ è their pens (as to) they threw يَقُولُ with them
 and not وَمَا Mary مَرِيَمَ takes care (of) يَكْفُلُ which of them
 they disputed يَخْتَصِمُونَ ﴿١٨﴾ when اِنَّ you were لَدَيْهِمْ with them
 اِنَّ O Mary! the angels الْمَلَائِكَةُ said قَالَتِ when اِنَّ
 from Him مِنْهُ of a Word بِكَلِمَةٍ gives you glad tidings يُبَشِّرُكِ Allah
 Mary مَرِيَمَ son of اَبْنِ è Jesus عِيسَى (is) مَسِيْحُ his name اسْمُهُ
 وَجِيهًا in الدُّنْيَا (this) world وَالْآخِرَةِ and the Hereafter وَمِنَ
 those who are near (to Allah) اَلْمُقَرَّبِينَ ﴿١٩﴾ and of

44. This is a part of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which

of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٥﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا فَصَحَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٧﴾

وَيُكَلِّمُ the people النَّاسَ and He will speak (to) in the الْمَهْدِ in the people وَمِنَ and (in) maturity وَكَهْلًا cradle and (will be) of الصَّالِحِينَ ﴿٤٥﴾ is it يَكُونُ how أَنَّى my Lord رَبِّ she said قَالَتْ the righteous I have لِي وَلَدٌ a son وَلَمْ did not يَمَسِّنِي when touch me بَشَرٌ whatever مَا creates يَخْلُقُ Allah اللهُ thus كَذَلِكَ he said قَالَ a man يَشَاءُ He wills إِذَا when فَصَحَ He decrees أَمْرًا a thing فَإِنَّمَا just يَقُولُ and He will يُعَلِّمُهُ and it is فَيَكُونُ ﴿٤٦﴾ be كُنْ to it He says الْكِتَابَ the Book وَالْحِكْمَةَ the Wisdom and the تَّوْرَةَ and the الْإِنْجِيلَ ﴿٤٧﴾ and the Gospel and the Torah

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is. 48. And He (Allâh) will teach him ['Isâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطَّيْرِ طَيْرًا فَتَرْفَعُ فِيهِ فَتَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُزَيِّرُكُمْ الْأَكْثَمَ وَالْأَنْثَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُلُونَ فِي بُيُوتِكُمْ إِنِّي فِي ذَلِكَ لَكَبِيرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٨﴾

وَرَسُولًا to بَنِي Children إِسْرَءِيلَ (of) إِسْرَءِيلَ and a Messenger إِلَىٰ and a Messenger أَنِّي that I قَدْ جِئْتُكُمْ have come to you بِآيَاتٍ with a sign وَمِنَ from

رَبِّكُمْ your Lord أَنِّي that I أَنفَعُ will make لَكُمْ for you مِن
 and will أَنفَعُ (of) a bird الطَّيْرِ like figure كَهَيْئَةِ clay الطِّينِ from
 and it would become فِيهِ into it فَيَكُونُ طَيْرًا a bird يَذْنُ
 the born الأَكْمَهَ and I will heal وَأُزِيلُ Allah اللَّه by Leave (of)
 the المَوْتِ and will bring life (to) وَأُحْيِي and leper وَالْأَبْرَصِ blind
 and I will inform you وَأُنَبِّئُكُمْ Allah اللَّه by Leave (of) يَذْنُ dead
 in you store تَدْخِرُونَ and what وَمَا you eat تَأْكُلُونَ of what يَمَّا
 (is) a sign يُؤْتِيكُمْ your houses إِنَّ surely فِي in ذَلِكَ this لَّآيَةً (is)
 لَكُمْ for you إِنْ if كُنتُمْ you are مُؤْمِنِينَ ﴿١٩﴾ believers

49. And will make him [‘Isâ (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٠﴾ ﴿٢١﴾ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢٢﴾

وَمُصَدِّقًا and confirming لِمَا that which بَيْنَ يَدَيَّ was before me
 of التَّوْرَةِ the Torah وَلَأَجَلَ and to make lawful لَكُمْ to you
 بَعْضَ part الَّذِي (of) what حُرِّمَ was forbidden عَلَيْكُمْ to you
 وَجِئْتُكُمْ with a sign بَيِّنَةٍ and I have come to you مِنْ رَبِّكُمْ
 your Lord فَاتَّقُوا so fear اللَّه Allah وَأَطِيعُوا and obey Me إِنَّ
 اللَّهَ verily رَبِّي Allah رَبُّكُمْ (is) my Lord فَاعْبُدُوهُ and your Lord
 هَذَا so worship Him صِرَاطٌ this مُسْتَقِيمٌ ﴿٢٠﴾ (is) Straight ﴿٢١﴾ فَلَمَّا
 of their Jesus عِيسَى became conscious مِنْهُمْ الْكُفْرَ but when
 قَالَ he said مَنْ أَنْصَارِي my helpers who (will be) إِلَى
 اللَّهَ to قَالَ Allah قَالَ the disciples الْحَوَارِيُّونَ نَحْنُ we (are)
 أَنْصَارُ helpers اللَّه Allah (of) ءَامَنَّا we believe بِاللَّهِ in Allah وَأَشْهَدُ
 and bear witness بِأَنَّا that we (are) مُسْلِمُونَ ﴿٢٢﴾ Muslims

superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Isâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

I shall punish كَفَرُوا disbelieve فَأَعَذِّبُهُمْ those who الَّذِينَ as to (this) world الدُّنْيَا in severe شَدِيدًا torment عَذَابًا them (with) for them (they لَهُمْ and not وَمَا and (in) the Hereafter وَالْآخِرَةِ those الَّذِينَ and as to وَأَمَّا helpers نَاصِرِينَ of will have) righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe ءَامَنُوا who and their reward أُجُورَهُمْ He will grant them in full فَيُوَفِّيهِمْ Allah لَا (does) not يُحِبُّ love الظَّالِمِينَ the wrong-doers ذَلِكَ the Verses الْآيَاتِ of the Reminder الذِّكْرِ the Wise الْحَكِيمِ and the Reminder إِنَّ مَثَلَ عِيسَى indeed (of) Jesus عِنْدَ to اللَّهِ Allah كَمَثَلِ (is) like similitude آدَمَ He created him خَلَقْنَاهُ from تُرَابٍ dust ثُمَّ then قَالَ He said لَهُ to him كُنْ be فَيَكُونُ and he was

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimûn* (polytheists and wrong-doers). 58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân). 59. Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْوَحْيِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْفَصْلُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

الْحَقُّ (this is) the truth ^{٦٠} from رَبِّكَ your Lord ^{٦١} فلا so not ^{٦٢} you be
 of ^{٦٣} الّٰمَنِينَ the doubters ^{٦٤} وَمَنْ and whoever ^{٦٥} مَا what ^{٦٦} جَاءَكَ has come
 in it ^{٦٧} مِنْكُمْ disputes with you ^{٦٨} قُلْ say ^{٦٩} مَاكَمَا knowledge ^{٧٠} of ^{٧١} to you
 and our women ^{٧٢} وَابْنَكُمْ and your sons ^{٧٣} وَأَنْفُسَكُمْ and ourselves
 and your women ^{٧٤} وَنَفْسَكُمْ and ourselves ^{٧٥} وَنَبْتَهِلْ then ^{٧٦} نَبْتَهِلْ we pray humbly
 yourselves ^{٧٧} لَعْنَتَ invoke ^{٧٨} لَعْنَتَ (of) Allah ^{٧٩} عَلَى the liars ^{٨٠} عَلَى
 is ^{٨١} الْقَصَصُ story ^{٨٢} الْحَقُّ (the) true ^{٨٣} وَمَا and indeed ^{٨٤} وَلَٰكِن
 Allah ^{٨٥} (there is) no ^{٨٦} مِنْ إِلَٰهٍ god ^{٨٧} إِلَّا but ^{٨٨} اللَّهُ Allah ^{٨٩} وَلَٰكِن
 Allah ^{٩٠} (is) He (Who is) ^{٩١} الْمَرْيُومُ the All-Mighty ^{٩٢} الْحَكِيمُ the All-Wise

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad ^{عليه السلام}): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Isâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٧﴾ قُلْ يٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٨﴾

فَإِنْ تَوَلَّوْا and if ^{٦٧} فَإِنَّ they turn away ^{٦٨} قُلْ of mischief-makers ^{٦٩} بِالْمُفْسِدِينَ All-Aware
 (of) the Scripture ^{٧٠} تَعَالَوْا come ^{٧١} إِلَىٰ to ^{٧٢} كَلِمَةٍ a word ^{٧٣} سَوَامٍ common
 and between you ^{٧٤} وَبَيْنَكُمْ and (do) ^{٧٥} أَلَّا not ^{٧٦} تُشْرِكْ but ^{٧٧} إِلَّا we worship ^{٧٨} نَعْبُدُ not
 with him ^{٧٩} شَيْئًا anything ^{٨٠} وَلَا and not ^{٨١} يَتَّخِذَ

besides **فَمِنْ دُونِ** (as) lords **أَرْبَابًا** others **بَعْضًا** of us **بَعْضُنَا** shall take
then tell them **فَقُولُوا** they turn away **تَوَلَّوْا** and if **إِن** Allâh **اللَّهُ**
أَشْهَدُوا Muslims **مُسْلِمُونَ** that we (are) **بِأَنَّا** bear witness

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. 64. Say (O Muhammad (ﷺ)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتْ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ **هَٰكَأُنْتُمْ هَٰؤُلَاءِ حُجِّجْتُمْ فِي مَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** **مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ**

يَا أَهْلَ O people **الْكِتَابِ** the Scripture **لِمَ** (of) **تُحَاجُّونَ** why do you dispute **فِي** about **إِبْرَاهِيمَ** Abraham **وَمَا** while not **أُنْزِلَتْ** (were) sent down **التَّوْرَةُ** the Torah **وَالْإِنْجِيلُ** the Gospel **وَلَا** and the **إِنْجِيلُ** Gospel **أَفَلَا** after him **تَعْقِلُونَ** do not **هَٰكَأُنْتُمْ** you understand **هَٰؤُلَاءِ** those who **حُجِّجْتُمْ** have disputed **فِيمَا** about that **لَكُمْ** you have **عِلْمٌ** of which **فَلِمَ** knowledge **تُحَاجُّونَ** why then **فِيمَا** dispute **لَيْسَ** about that **لَكُمْ** do not **عِلْمٌ** you have **وَأَنْتُمْ** and you **يَعْلَمُ** knows **وَاللَّهُ** and Allâh **عِلْمٌ** knowledge **لَا** and you **تَعْلَمُونَ** know **مَا** neither **كَانَ** was **إِبْرَاهِيمُ** Abraham **يَهُودِيًّا** a Jew **وَلَا** (and) nor **نَصْرَانِيًّا** a Christian **وَلَكِنْ** but **كَانَ** was **حَنِيفًا** wholly devoted **مُسْلِمًا** Muslim **وَمَا** and not **كَانَ** was he **مِنْ** of **الْمُشْرِكِينَ** the polytheists

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a

true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

إِنَّ verily أَوْلَى best النَّاسِ (of) people (to claim) who followed اتَّبَعُوهُ (are) those الَّذِينَ relationship) with Abraham have آمَنُوا and those who وَالَّذِينَ Prophet and this النَّبِيُّ Him (of) الْمُؤْمِنِينَ (is) Guardian وَلِيُّ and Allâh believed (in Him) the believers وَدَّتْ طَائِفَةٌ of a party of أَهْلِ الْكِتَابِ People and وَمَا they lead you astray يُضِلُّوكُمْ could (of) the Scripture not يُضِلُّوكُمْ they shall lead astray إِلَّا but أَنْفُسُهُمْ themselves وَمَا they perceive يَتَّخِذُ (of) the الْكِتَابِ O People they perceive and not يَشْعُرُونَ Signs لِمَ you reject/disbelieve in تَكْفُرُونَ why لِمَ Scripture while you تَشْهَدُونَ (of) Allâh وَأَنْتُمْ do you mix تَلْسُونَهُ (of) the Scripture لِمَ O people the truth بِالْبَاطِلِ truth and conceal وَتَكْتُمُونَ the truth وَأَنْتُمْ تَعْلَمُونَ while you know

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the *Taurât* (Torah) and the *Injeel* (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكُفُّوا عَائِزِمٌ لَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَتَّبِعُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَن يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُعَاجِلْكُمْ عَذَابٌ

رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٢﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ (of) the People of the Scripture مَا مَوْءُؤَاتُ الْيَهُودِ وَالنَّصَارَىٰ (of) the Jews and the Christians (in) early part وَجَعَلُوا لَهَا لَئِيمَةً يَوْمَ تُنْفَخُ السُّنُورُ (at the) end of it and reject (it) day وَتَرْجِعُونَ ﴿٧٣﴾ you believe and (do) not turn back وَلَا تَتَّبِعُوا إِلَّا مَن يَتَّبِعُ الْهُدَىٰ (is) guidance the (true) guidance هُدًى (is) guidance (of) Allah أَن (of) Allah (and) that يُؤْتِيهِ مَن يَشَاءُ (is) All-Generous وَاسِعٌ and Allah وَاسِعٌ He wills (to) whom يَشَاءُ (is) All-Knowing عَلِيمٌ ﴿٧٤﴾

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion." Say (O Muhammad ﷺ): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad ﷺ): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

يَخْتَصُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ تَأَمَّنْهُ بِقِطَارٍ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَن إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمُورِ سَكِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

He wills يَخْتَصُ (is) Owner ذُو (of) Bounty الْعَظِيمِ (of) Allah وَمِنْ (of) the People of the Scripture الْكِتَابِ (of) the Scripture

with a heap of wealth يُقْتَارُ you entrust him تَأْتُهُ if إن (is he) who
 مِنْ and of (among) them وَمِنْهُمْ to you إِلَيْكَ will pay it back يُؤَدُّوهُ
 with one Dinar بِدِينَارٍ you entrust him تَأْتُهُ if إن there is who
 لَا (coin) to you إِلَيْكَ will pay it back يُؤَدُّوهُ not لَا
 عَلَيْكَ standing قَائِمًا over him عَلَيْكَ you keep مَا دُمْتَ except/unless
 on us عَلَيْنَا (there is) no لَيْسَ say قَالُوا because they بِأَنَّهُمْ that (is)
 way (of سَبِيلُ the unlettered people فِي as to الْأُمِّيِّينَ
 الكَذِبِ Allah اَللّٰهُ against عَلَى but they tell وَيَقُولُونَ accountability)
 know (it) يَعْلَمُونَ ﴿٧٥﴾ while they وَهُمْ a lie

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٥﴾ إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

and وَاتَّقَىٰ his covenant بِعَهْدِهِ fulfils أَوْفَىٰ whoever مَنْ yes بَلَىٰ
 those who يُحِبُّ Allah اَللّٰهُ indeed فَإِنَّ fears (Allah) those who الْمُتَّقِينَ ﴿٧٥﴾
 Covenant بِعَهْدِ sell يَشْرُونَ those who الَّذِينَ verily إِنَّ fear Him
 (of) Allah اَللّٰهُ وَأَيْمَانِهِمْ and their oaths ثَمًّا (gain) price قَلِيلًا
 in فِي for them لَهُمْ share خَلَاقَ no لَا they (have) أُولَٰئِكَ a small
 الْآخِرَةِ the Hereafter وَلَا neither يُكَلِّمُهُمُ will speak to them اللَّهُ
 وَلَا nor يَنْظُرُ look إِلَيْهِمْ at them يَوْمَ (on) the Day الْقِيَامَةِ
 (of) Resurrection وَلَا nor يُزَكِّيهِمْ will He purify them وَلَهُمْ
 عَذَابٌ a torment أَلِيمٌ ﴿٧٦﴾ and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn*. 77. Verily, those who purchase a small gain at the

cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

وَلَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونِ الْكِتَابَ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

وَلَإِنْ مِنْهُمْ and verily لَفَرِيقًا of them (is) a party يَلُونِ they twist the Book بِالْكِتَابِ their tongues لِتَحْسَبُوهُ in (reciting) the Book وَمَا but not the Book الْكِتَابِ from that you think it (is) it مِنْ (is) from the Book وَيَقُولُونَ and they say it مِنْ عِنْدِ (is) from Allah وَمَا but not it مِنْ عِنْدِ (is) from Allah وَيَقُولُونَ Allah and they speak عَلَى and they speak a lie الْكَذِبَ Allah against while they know (it) يَعْلَمُونَ ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

مَا كَانَ لِإِنْسَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلنَّفْسِكَ وَالنَّيِّنِ أَرْبَابًا بِأَيِّامِكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

مَا not كَانَ it is لِإِنْسَرٍ for a human being يُؤْتِيَهُ that gives him اللَّهُ the Book وَالْحُكْمَ the Judgement وَالنَّبُوءَ and the Prophethood ثُمَّ and then يَقُولُ He says لِلنَّاسِ to people كُونُوا become عِبَادًا slaves (worshipers) لِي to me مِنْ دُونِ rather than اللَّهُ Allah وَلَكِنْ but كُونُوا men of God رَبَّيْنَ become بِمَا because كُنْتُمْ you have been تُعَلِّمُونَ teaching the Book وَبِمَا and because كُنْتُمْ you have been تَدْرُسُونَ studying (it) وَلَا nor يَأْمُرُكُمْ He will command أَنْ تَتَّخِذُوا you take لِلنَّفْسِكَ the self-interestِ and the Prophets أَرْبَابًا (for your) Lords أَيَّامِكُمْ will

you أَنْتُمْ when إِذْ after بَعْدَ to disbelief بِالْكَفْرِ He command you
Muslims مُسْلِمُونَ ﴿٨٠﴾ (have become)

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾
فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

وَإِذْ أَخَذَ Allah ﷻ and when (of) the مِيثَاقَ covenant النَّبِيِّينَ (of) the Book كِتَابٍ of I gave you آتَيْتُكُمْ whatever Prophets I gave you وَحِكْمَةٍ and Wisdom ثُمَّ then جَاءَكُمْ came to you رَسُولٌ Messenger مُصَدِّقٌ confirming لِمَا what مَعَكُمْ with you (is) تَؤْمِنُنَّ (is) with you and you must help him وَلَتَنْصُرُنَّهُ in him بِهٖ you must believe and do you take وَأَخَذْتُمْ do you agree He (Allah) said we agree أَقْرَرْنَا they said قَالُوا My covenant إِصْرِي that on ذَٰلِكُمْ we agree أَقْرَرْنَا they said قَالُوا then bear witness فَاشْهَدُوا (Allah) said قَالَ then the witnesses الشَّاهِدِينَ ﴿٨١﴾ of (among) with you then تَوَلَّىٰ whoever (will) turn away بَعْدَ after ذَٰلِكَ this فَأُولَٰئِكَ then they هُمُ they الْفَاسِقُونَ ﴿٨٢﴾ (are) the transgressors

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." 82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's obedience).

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُوتُ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَأَمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

they (of) Allah religion do other (than) seek وَلَهُ أَسْلَمَ while to Him submitted مَنْ all who (are) in السَّمَوَاتِ the heavens وَالْأَرْضِ the earth طَوْعًا willingly وَكَرْهًا unwillingly and to Him وَإِلَيْهِ they will be يُرْجَعُونَ ﴿٨٣﴾ and what وَمَا in Allah we believe say قُلْ returned أُنْزِلَ (has been) sent down عَلَيْنَا to us وَمَا and what أُنْزِلَ sent down عَلَىٰ to إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ Ishmael and إِسْحَاقَ and Isaac وَيَعْقُوبَ and Jacob وَالْأَسْبَاطِ the tribes and وَمَا and Jesus مُوسَىٰ Moses was given (to) أُوتِيَ and what (do) not لَا their Lord رَبِّهِمْ from and the Prophets وَالنَّبِيُّونَ نُفَرِّقُ between بَيْنَ we make distinction أَحَدٍ (any) one مِنْهُمْ of them وَنَحْنُ and we لَهُ to Him مُسْلِمُونَ ﴿٨٤﴾ surrender

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

وَمَنْ يَبْتَغِ and whoever seeks غَيْرَ other than الْإِسْلَامِ Islam دِينًا as religion فَلَنْ (it) will never be يُقْبَلَ accepted مِنْهُ of him وَهُوَ and

the ^(٨٥) الْخَاسِرِينَ of مِنْ the Hereafter الْآخِرَةِ (will be) in فِي he
 a people قَوْمًا Allah ﷻ shall guide يَهْدِي how كَيْفَ losers
 and كَفَرُوا who disbelieved بَعْدَ after إِيْمَانِهِمْ their belief وَشَهِدُوا
 and حَقُّ true the Messenger الرُّسُولُ that أَنْ bore witness
 and Allah ﷻ the clear proofs الْبَيِّنَاتُ had come to them
 the ^(٨٦) الظَّالِمِينَ (the) people الْقَوْمَ guide يَهْدِي (does) not
 recompense of them (is) جَزَاءُهُمْ those أُولَئِكَ wrong-doers
 عَلَيْهِمْ that عَلَيْهِمْ on them (rests) لَعْنَةُ curse Allah ﷻ (of) وَالْمَلَكُوتُ
 all أَجْمَعِينَ and (of) mankind وَالنَّاسِ and (of) angels

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allâh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Dhalimân* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ^(٨٥) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ اللَّهَ عَفُورٌ
 رَحِيمٌ ^(٨٦) إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا كُنْ تَقْبَلُ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ^(٨٧) إِنَّ
 الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَى بِهِنَّ أُولَئِكَ لَهُمْ عَذَابٌ
 أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ^(٨٨)

will be خَالِدِينَ فِيهَا they will abide forever neither لَا in it يُخَفَّفُ they
 they عَنْهُمْ lightened from them الْعَذَابُ the torment وَلَا nor هُمْ
 يُنْظَرُونَ ^(٨٥) would be reprieved إِلَّا except الَّذِينَ those who تَابُوا
 for repent مِنْ بَعْدِ after ذَلِكَ that وَأَصْلَحُوا and make amends فَإِنَّ
 Most Merciful Allah ﷻ indeed عَفُورٌ (is) رَحِيمٌ ^(٨٦)
 إِنَّ verily الَّذِينَ those who كَفَرُوا disbelieved بَعْدَ after إِيْمَانِهِمْ
 will كُفْرًا grew أَزْدَادُوا then ثُمَّ their belief (in their) disbelieve
 and those تَوْبَتَهُمْ accepted قَبُلَ never be وَأُولَئِكَ

هُمْ (are) الَّذِينَ astray إِنَّ verily those who كَفَرُوا
 (are) كُفَّارًا while they دُفِعُوا and died
 any أَحَدِهِمْ from مَنْ accepted يُقْبَلُ will not be
 even if وَلَوْ (of) gold ذَهَبًا (of) earth الْأَرْضِ fill
 for them لَهُمْ those are أُولَئِكَ by it بِذِهِ he offered as ransom
 عَذَابٌ أَلِيمٌ torment أَلِيمٌ (is) وَمَا (there will be) not
 helpers نَصِيرِينَ any مِنْ for them

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٧﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾ فَمَنْ أَفْترَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٩﴾

لَنْ نَنَالُوا the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).
 you attain the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ عَلِيمٌ ﴿١٧﴾

قُلْ صَدَقَ say Allah has spoken the truth so follow the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

at Bakkah مُبَارَكًا and a guidance وَهُدًى full of blessing and a guidance لِلْعَالَمِينَ ﴿٩٥﴾ manifest مَنَافٍ signs بَيِّنَاتٍ in it (are) فِيهِ for the worlds enters دَخَلَ and whoever وَمَنْ (of) Abraham إِبْرَاهِيمَ (like) station كَانَ it and Allah has (a right) وَلِلَّهِ secure أَمَانًا he becomes on النَّاسِ the people حُجُّ to perform pilgrimage the آلِ الْبَيْتِ (to) the House مَنْ who أَسْتَطَاعَ is able إِلَيْهِ to it سَبِيلًا a journey وَمَنْ Allah اللَّهُ then verily فَإِنَّ denies (the Hajj) كَفَرَ and who stands not in need عَنِ of the worlds الْعَالَمِينَ ﴿٩٦﴾

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn*. 97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm; whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj*, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Âlamîn*."

قُلْ يَٰٓأَهْلَ الْكِتَٰبِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٥﴾ قُلْ يَٰٓأَهْلَ الْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ تَبِعُونَهَا ءَوَجًا وَأَنتُمْ شَٰهَدَآءُ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا إِن تُطِيعُوا فَرِيقًا مِّنَ ٱلَّذِينَ أُو۟فُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بِدِّ ۤإِيمَانِكُمْ كَٰفِرِينَ ﴿٩٧﴾

قُلْ say يَٰٓأَهْلَ O People الْكِتَٰبِ the Scripture لِمَ (of) تَكْفُرُونَ why (of) Allah ٱللَّهُ the Signs بَيِّنَاتٍ do you reject when Allah ٱللَّهُ (of) Allah ٱللَّهُ (is) Witness عَلَىٰ to مَا what تَعْمَلُونَ ﴿٩٥﴾ قُلْ you do يَٰٓأَهْلَ say عَنِ do you stop تَصُدُّونَ why (of) the Book الْكِتَٰبِ O People have believed ءَامَنَ those who (of) Allah ٱللَّهُ Way سَبِيلٍ from تَبِعُونَهَا crooked ءَوَجًا seeking (to make) it (the way) وَأَنتُمْ when (is) شَٰهَدَآءُ you witnesses وَمَا (are) and not ٱللَّهُ Allah بِغَفِلٍ (is) عَمَّا unaware of what تَعْمَلُونَ ﴿٩٦﴾ يَٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا believed if إِن تُطِيعُوا you obey فَرِيقًا a party مِّنَ of the الَّذِينَ

they would **يَرُدُّوْكُمْ** the Scripture **الْكِتَابَ** were given **أُوتُوا** those who
disbelievers **كَافِرِينَ** your belief **إِيْمَانِكُمْ** after **بَعْدَ** render you

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (verses, signs, revelations, etc.) while Allâh is Witness to what you do?" 99. Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وَكَيْفَ and how **تَكْفُرُونَ** would you disbelieve **وَأَنْتُمْ** when you **تُتْلَىٰ**
and **عَلَيْكُمْ** are recited **آيَاتُ اللَّهِ** (of) Allah **وَفِيكُمْ** Verses
وَمَنْ His Messenger **رَسُولُهُ** among you (is) **يَعْتَصِم** and whoever
هُدِيَ then indeed **فَقَدْ** to Allah **بِاللَّهِ** holds fast
صِرَاطٍ to **مُسْتَقِيمٍ** a Straight **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا**
(that) He **تَقَاتِهِ** (as is His) right **حَقَّ** Allah **اتَّقُوا** feared
وَلَا should be feared **تَمُوتُنَّ** and do not **إِلَّا** you die **وَأَنْتُمْ**
Muslims **مُسْلِمُونَ** when you are

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path. 102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِرَحْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَاَعْتَصِمُوا (of) Allah the Rope and hold fast جَمِيعًا (together) and be not وَلَا تَفَرَّقُوا you divided
وَاذْكُرُوا remember (of) Allah Favours نِعْمَتُكُمْ on you إِذْ then he أَلَّفَ enemies كُنْتُمْ you were
فَأَصْبَحْتُمْ your hearts قُلُوبِكُمْ between بَيْنَ made friendship and you were إِخْوَانًا brethren وَكُنْتُمْ by His Grace
بِرَحْمَتِهِ became on شَفَا brink حُفْرَةٍ (of) pit النَّارِ of the Fire فَأَنْقَذَكُمْ and He saved you
مِنْهَا from it كَذَلِكَ thus يُبَيِّنُ Allah makes clear لَكُمْ you may be تَهْتَدُونَ so that you
لَكُمْ His Signs آيَاتِهِ to you guided

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favours on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His (Ayât verses, signs, revelations, etc.,) clear to you, that you may be guided.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَلَتَكُنْ a group of people مِنْكُمْ out of you and there must be أُمَّةٌ who invite يَدْعُونَ إِلَى الْخَيْرِ the good وَيَأْمُرُونَ بِالْمَعْرُوفِ and command
وَيَنْهَوْنَ the right عَنِ (from) الْمُنْكَرِ the wrong وَأُولَئِكَ they (who will be) هُمُ and those (are) الْمُفْلِحُونَ the successful
وَلَا (do) not تَكُونُوا you be كَالَّذِينَ like those who تَفَرَّقُوا and divided وَاخْتَلَفُوا and disputed مِنْ بَعْدِ after مَا that جَاءَهُمْ
had come عَذَابٌ to them الْبَيِّنَاتُ the clear signs وَأُولَئِكَ and those لَهُمْ for them عَذَابٌ

on the Day (when) **يَوْمَ** (is) an awful torment عَظِيمٌ and would be وَسَوَدُّ (some) faces **وُجُوهُ** would be brightened **وُجُوهُ** blackened **وُجُوهُ** those الَّذِينَ as for **فَأَمَّا** (some) faces **وُجُوهُ** blackened **وُجُوهُهُمْ** did you disbelieve? أَكْفَرْتُمْ their faces **وُجُوهُهُمْ** blackened **وُجُوهُهُمْ** after **إِيمَانِكُمْ** your faith **فَذُوقُوا** then taste **الْعَذَابَ** the torment **بِمَا** the torment **تَكْفُرُونَ** you used to **كُنْتُمْ** for [that] disbelieve

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

وَأَمَّا الَّذِينَ أَيْبَسَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٤﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٥﴾ وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٦﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ أَيْبَسَتْ وُجُوهُهُمْ brightened those الَّذِينَ and as for **وُجُوهُهُمْ** their faces in it **فِيهَا** they **هُمْ** (of) Allah **اللَّهُ** Mercy **رَحْمَةٍ** (are) in **فِي** (of) **اللَّهُ** (are) Verses **آيَاتُ** these **تِلْكَ** will abide forever **خَالِدُونَ** and **نَتْلُوهَا** to you **عَلَيْكَ** We recite them **بِالْحَقِّ** to you **وَمَا** in truth **وَمَا** Allah **اللَّهُ** (does) not **يُرِيدُ** desire **ظُلْمًا** injustice **لِلْعَالَمِينَ** to the **السَّمَوَاتِ** (is) in **فِي** what **مَا** and for Allah (is) **وَاللَّهُ** worlds **وَمَا** and what **فِي** (is) in **الْأَرْضِ** the earth **وَإِلَى** and to **اللَّهُ** best **خَيْرَ** you are **كُنْتُمْ** the matters **الْأُمُورُ** go back **تُرْجَعُ** Allah **أُمَّةٍ** people **أُخْرِجَتْ** raised **لِلنَّاسِ** for mankind **تَأْمُرُونَ** you command **وَتَنْهَوْنَ** the good **بِالْمَعْرُوفِ** and forbid **عَنِ** from **الْمُنْكَرِ** the

and had وَلَوْ in Allah بِاللَّهِ and you believe وَتُؤْمِنُونَ wrong (evil) it كَانَ (of) the Scripture الْكِتَابِ People أَهْلٌ believed آمَنَ خَيْرًا was خَيْرًا better لَهُمْ for them مِنْهُمْ (some) of them الْمُؤْمِنُونَ (are) but most of them وَكَثَرَهُمْ (are) believers (are) transgressors

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allâh. We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the 'Âlamîn (mankind, jinn and all that exists). 109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. 110. You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

لَنْ يَضُرَّوْكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ الْأَذْبَارُ ثُمَّ لَا يُضُرُّوكُمْ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّوْا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُ وَبَغَضٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

لَنْ Never يَضُرُّوْكُمْ they harm you إِلَّا except أَذًى a little they will turn to you يُؤْلَوْكُمْ they fight you وَإِنْ and if يُقَاتِلُوكُمْ hurt they will be helped الْأَذْبَارُ the backs ثُمَّ then لَا not يُضُرُّوْكُمْ wherever ضُرِبَتْ was stamped عَلَيْهِمُ الذِّلَّةُ disgrace أَيْنَ wherever تَفَقَّوْا they are found إِلَّا except بِحَبْلِ with a covenant مِنَ from اللَّهِ Allah وَحَبْلٍ and a covenant مِنَ from النَّاسِ men وَبَاءُ and they have incurred بِغَضٍ wrath مِنَ from اللَّهِ Allah وَضُرِبَتْ and was stamped عَلَيْهِمُ the humiliation الْمَسْكَنَةُ that (is) ذَلِكَ the humiliation بِأَنَّهُمْ because they كَانُوا used to يَكْفُرُونَ reject آيَاتِ Verses اللَّهِ

they disobeyed **عَصَوْا** because **بِمَا** that (is) **ذَٰلِكَ** right **حَقٌّ** without **وَكَاوُوا** and used to **يَعْتَدُونَ** transgress **وَقَتْلُونَ** (of) Allah **وَالْأَنْبِيَاءَ** the Prophets **بِغَيْرِ**

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾ ﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ﴾ ﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾

﴿لَيْسُوا﴾ they are not (all) **سَوَاءً** alike **مِّنْ أَهْلِ الْكِتَابِ** People of the Scripture **أُمَّةٌ قَائِمَةٌ** (of) the Scripture **يَتْلُونَ** upright **آيَاتِ اللَّهِ** (of) Allah **آنَاءَ اللَّيْلِ** (during) hours of the night **وَهُمْ يَسْجُدُونَ** and they believe **يُؤْمِنُونَ** prostrate **وَيَأْمُرُونَ** the Last Day **وَالْيَوْمِ الْآخِرِ** and they hasten **وَيُسْرِعُونَ** in **فِي** the wrong **وَيَنْهَوْنَ** the good **عَنِ الْمُنْكَرِ** [from] and forbid **وَالْأُولَٰئِكَ** deeds **وَأُولَٰئِكَ** (are) **مِنَ الصَّالِحِينَ** of the righteous **وَمَا يَفْعَلُوا** and whatever **يُكْفَرُوهُ** they be denied (its reward) **وَاللَّهُ** and Allah **عَلِيمٌ** knows **بِالْمُتَّقِينَ** well the pious

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad

(صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn*.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٥﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٦﴾

never (will) لَنْ disbelieved كَفَرُوا those who الَّذِينَ indeed
 their أَوْلَادُهُمْ nor وَلَا their wealth أَمْوَالُهُمْ them عَنْهُمْ avail تُغْنِيَ
 [and] they وَأُولَئِكَ anything شَيْئًا Allah اللَّهُ from مِّن offspring
 in it (therein) فِيهَا they هُمْ of the Fire النَّارِ companions أَصْحَابُ are
 خَالِدُونَ ﴿١١٥﴾ (of) what مَا example مَثَلُ they will abide forever
 (of) the world الدُّنْيَا life الْحَيَاةِ this هَذِهِ in فِي they spend
 severe cold صِرٌّ in it فِيهَا (of) a wind رِيحٍ (is) like the example
 who wronged ظَلَمُوا (of) people قَوْمٍ harvest حَرْثَ it struck أَصَابَتْ
 and (did) not وَمَا and destroyed it فَأَهْلَكَتْهُ themselves أَنْفُسُهُمْ
 themselves ظَلَمَهُمُ Allah اللَّهُ wronged them وَلَكِنْ but أَنْفُسُهُمْ
 they did wrong يَظْلِمُونَ ﴿١١٦﴾

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٧﴾

يَتَّخِذُوا do not لَا believe آمَنُوا those who الَّذِينَ O يَا أَيُّهَا
 no لَا out of you (your religion) دُونَكُمْ from مِنْ as friends يَتَّخِذُوا
 they وَدُّوا corrupt خَبَالًا they spare effort to make you يَأْتُونَكُمْ
 has بَدَتْ indeed قَدْ distresses you عَنِتُّمْ whatever مَا desire
 (the) أَفْوَاهِهِمْ from مِنْ (their) hatred الْبَغْضَاءُ become apparent
 تُخْفِي conceal صُدُورُهُمْ and what وَمَا utterances) of their mouths
 We have بَيَّنَّا verily قَدْ (is) (even) greater أَكْثَرُ their breasts
 you did كُنْتُمْ if إِنْ the Verses الْآيَاتِ to you لَكُمْ made plain
 understand تَعْلَمُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

هَآأَنْتُمْ أَوْلَآءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَآبِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَصَوْا عَٰلَيْكُمْ ٱلْأَنَآئِلَ
 مِنْ ٱلْفِتْيَٰنِ قُلْ مَوْتُواْ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٨﴾ إِنْ تَمَسَّكْتُمْ حَسَنَةً سَوْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ
 يَفْرَحُواْ بِهَا وَإِنْ تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١١٩﴾

هَآأَنْتُمْ but وَلَا you love them يُحِبُّونَهُمْ those (that) أَوْلَآءُ lo! you are
 (do) not يُحِبُّونَكُمْ they love you وَتُؤْمِنُونَ and you believe بِالْكِتَآبِ
 they meet you لَقُوكُمْ and when وَإِذَا all of it كُلِّهِ in the Scripture
 we believe ءَامَنَّا they say وَإِذَا خَلَوْا but when عَصَوْا they go apart
 they bite عَلَيْكُمْ at you ٱلْأَنَآئِلَ (tips of their) fingers مِنْ ٱلْفِتْيَٰنِ in
 say قُلْ مَوْتُواْ perish بِغَيْظِكُمْ in your rage إِنَّ ٱللَّهَ certainly
 Allah عَلِيمٌ (is) All-Knower بِذَاتِ of what is in الصُّدُورِ (their)
 if تَمَسَّكْتُمْ a good حَسَنَةً befalls you سَوْهُمْ it grieves
 and if تُصِيبْكُمْ a misfortune سَيِّئَةٌ overtakes you وَإِنْ them
 you remain steadfast تَصْبِرُواْ but if وَإِنْ at it يَفْرَحُواْ they rejoice

وَتَقْتُلُوا (would) not لَا and become pious (fear Allah) كَيْدُهُمْ their designs سَيِّئًا at all إِنَّ Allah indeed envompasses مُحِيطٌ they do يَعْمَلُونَ of what بِمَا

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

وَإِذْ عَدَوْتَ and when عَدَوْتَ you left early morning مِنْ (from) أَهْلِكَ your household تُبَوِّئُ to post الْمُؤْمِنِينَ the believers مَقْعِدَ at (their) stations الْقِتَالِ for the battle وَاللَّهُ and سَمِيعٌ (is) All-Hearer عَلِيمٌ All-Knower ﴿١٢١﴾ إِذْ when هَمَّتْ (remember) two groups طَائِفَتَانِ inclined and of you أَنْ تَفْشَلَا to show weakness وَاللَّهُ and وَلِيُّهَا their Protector وَعَلَى (was) in ALLAH in فَلْيَتَوَكَّلِ should trust الْمُؤْمِنُونَ the believers وَلَقَدْ and certainly نَصَرَكُمُ Allah helped you بِبَدْرٍ at Badr وَأَنْتُمْ utterly weak أَذِلَّةٌ when you were so fear Allah ALLAH that you may تَشْكُرُونَ be grateful ﴿١٢٣﴾

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allâh was their *Wâlî* (Supporter and Protector). And in Allâh should the believers put their trust. 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

إِذْ تَقُولُ when you said to the believers أَلَنْ يَكْفِيكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ you Lord helps you that suffice you by three thousand of angels مُزْلِينَ sent down وَتَتَّقُوا if yes and fear Allah you are steadfast and come to you رُشِدًا they (the enemy) rushingly and five thousand your Lord will help you with five thousand of angels مُسَوِّمِينَ marked and (did) make it not but بُشْرَىٰ glad tiding for you وَلِنُظْمِنَ and assure قُلُوبَكُمْ your hearts with it وَمَا النَّصْرُ (there is) no help إِلَّا مِنْ عِنْدِ اللَّهِ from the All-Mighty the All-Wise

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

لَيَقْطَعَ cuts off طَرَفًا a (part) group of the الَّذِينَ كَفَرُوا who disbelieved أَوْ or يَكْبِتُهُمْ subdue them فَيَنْقَلِبُوا خَائِبِينَ return خَائِبِينَ frustrated لَيْسَ (is) not لَكَ for you مِنَ الْأَمْرِ the decision شَيْءٌ أَوْ at all يَتُوبُ whether He turns (in mercy) عَلَيْهِمْ

verily they are **فَإِنَّهُمْ** He punishes them **يُعَذِّبُهُمْ** or **أَوْ** them
 in **فِي** what (is) **مَا** and (is) for Allah **وَلِلَّهِ** wrong-doers **ظَالِمُونَ**
 the earth **الْأَرْضِ** in **فِي** and what (is) **وَمَا** the heavens **السَّمَوَاتِ**
 and He **وَيُعَذِّبُ** He wills **يَشَاءُ** (to) whom **لِمَنْ** He forgives
 (is) **عَفْوُهُ** and Allah **وَاللَّهُ** He wills **يَشَاءُ** whom **مَنْ** punishes
 Most Merciful **رَحِيمٌ** All-Forgiving

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Dhâlimûn* (polytheists, disobedients and wrongdoers). 129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ **وَأَتَّقُوا النَّارَ الَّتِي**
أُعِدَّتْ لِلْكَافِرِينَ **وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ** **وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ**
وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

يَا أَيُّهَا O you **الَّذِينَ ءَامَنُوا** who believe **لَا** (do) not **تَأْكُلُوا** (eat)
 devour **الرِّبَا** interest **أَضْعَافًا** doubled (and) **مُضَاعَفَةً** redoubled **وَأَتَّقُوا**
 achieve success **تُفْلِحُونَ** that you may **لَعَلَّكُمْ** Allah **بُتَّ** but fear
 is prepared **أُعِدَّتْ** which **الَّتِي** the Fire **وَأَتَّقُوا** and fear **وَأَطِيعُوا**
 for the disbelievers **لِلْكَافِرِينَ** and obey **وَأَطِيعُوا** for the disbelievers **وَأَطِيعُوا**
 be shown **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** and the Messenger
 of **مَغْفِرَةٍ** forgiveness **إِلَى** and hasten **وَسَارِعُوا** mercy
 whose width (is like **عَرْضُهَا** and Paradise **وَجَنَّةٍ** your Lord **رَبِّكُمْ**
 which is **أُعِدَّتْ** and the earth **وَالْأَرْضُ** the heavens **السَّمَوَاتُ** that of)
 for the pious **لِلْمُتَّقِينَ** prepared

130. O you who believe! Eat not *Ribâ* doubled and multiplied, but fear Allâh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. 133. And march forth in the way (which leads to)

before you **مِنْ قَبْلِكُمْ** passed **قَدْ خَلَتْ** those who do (good deeds) **سُنُّنَ** in (through) **فِي** so travel **فَسِيرُوا** (many such) situations **عَنْهُ** end **كَانَ** how **كَيْفَ** and see **فَانْظُرُوا** the earth (is) **يَا أَيُّهَا** this **هَٰذَا** (of) the deniers (of truth) **الْمُكَذِّبِينَ** and a guidance **وَهُدًى** for mankind **لِلنَّاسِ** a declaration for Allah-fearing **لِلْمُتَّقِينَ** and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٦﴾ إِنْ يَمَسُّكُمْ فَتْرٌ فَقَدْ مَسَّ الْقَوْمَ فَتْرٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٧﴾ وَلِيَمِخَصَّ اللَّهُ الَّذِينَ آمَنُوا وَيَمَحَقَ الْكَافِرِينَ ﴿١٣٨﴾

وَلَا be grieved **تَحْزَنُوا** nor **وَلَا** be weak **تَهِنُوا** and do not you are **كُنْتُمْ** if **إِنْ** upper-handed **الْأَعْلَوْنَ** and you (will be) **مُؤْمِنِينَ** (true) believers **إِنْ** if **يَمَسُّكُمْ** has touched you **فَتْرٌ** the (disbelieving) people **الْقَوْمَ** touched **مَسَّ** so has **فَقَدْ** wound days **فَتْرٌ** and these **وَتِلْكَ** similar to that **مِثْلُهُ** a wound [and] so **نُدَاوِلُهَا** We turn them **بَيْنَ** among **النَّاسِ** people **وَلِيَعْلَمَ** (really) believe **آمَنُوا** those who **اللَّهُ** that knows **وَيَتَّخِذَ** He may take **مِنْكُمْ** from (among) you **شُهَدَاءَ** martyrs **وَاللَّهُ** and **لَا** (does) not **يُحِبُّ** like **الظَّالِمِينَ** the wrong-doers **وَلِيَمِخَصَّ** [and] so that may purge **اللَّهُ** **وَلِيَمَحَقَ** believed **آمَنُوا** those who **الْكُفْرَ** and destroys **وَيَمَحَقُ** the disbelievers

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Dhâlimûn* (polytheists and wrongdoers). 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَلْعَلِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٣٩﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ
الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٠﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ or did أَنْ you think that تَدْخُلُوا you would enter الْجَنَّةَ Paradise وَلَمَّا and has not yet يَلْعَلِ Allah [known] tried الَّذِينَ those who جَاهَدُوا strove hard مِنْكُمْ of you وَيَعْلَمَ and (has not known) tried الصَّابِرِينَ ﴿١٣٩﴾ those who are the steadfast وَلَقَدْ and كُنْتُمْ indeed you used to تَمَنَّوْنَ death long (for) الْمَوْتَ you have تَلْقَوْهُ [that] so verily فَقَدْ you met it رَأَيْتُمُوهُ and you faced it وَأَنْتُمْ ﴿١٤٠﴾ (were) observing (it) تَنْظُرُونَ ﴿١٤٠﴾ and you faced it مُحَمَّدٌ (is) not إِلَّا but رَسُولٌ a Messenger قَدْ [indeed] خَلَتْ Messengers مِنْ قَبْلِهِ before him أَفَإِنْ (will) you turn انْقَلَبْتُمْ (is) killed أَوْ or قُتِلَ he died مَاتَ then if turns back عَلَى back on أَعْقَابِكُمْ your heels وَمَنْ who يَنْقَلِبْ and will not يَضُرَّ Allah شَيْئًا harm (to) الشَّاكِرِينَ ﴿١٤١﴾ Allah and will give reward وَسَيَجْزِي at all the grateful

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)? 143. You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. 144. Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلَاتُهَا وَمَنْ يُرِيدُ ثَوَابَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يُرِيدُ ثَوَابَ
 الْآخِرَةِ نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي
 سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

وَمَا كَانَ and not كَانَ it is لِنَفْسٍ that أَنْ for a person تَمُوتَ an appointed كَتَبْنَا (of) Allah by Leave بِإِذْنِ but مُوَجَّلَاتُهَا
 (of) الدُّنْيَا a reward ثَوَابَ desires يُرِيدُ and whoever وَمَنْ term and whoever وَمَنْ of it مِنْهَا We shall give him نُؤْتِيهِ the world
 يُرِيدُ ثَوَابَ desires (of) the Hereafter الْآخِرَةِ a reward وَكَانَ مِنْ نَبِيِّ shall give him وَمَنْ of it الشَّاكِرِينَ ﴿١٤٥﴾ and We shall reward
 fought قَتَلَ a Prophet (of) نَبِيِّ and many وَكَانَ the grateful مَعَهُ with him رِثْيُونَ godly men كَثِيرٌ numerous فَمَا they suffered أَصَابَهُمْ in فِي
 nor did they weaken ضَعُفُوا nor وَمَا (of) Allah the Way ضَعُفُوا (of) Allah the Way loves اسْتَكَانُوا and اللَّهُ they abased themselves
 the steadfast الصَّابِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أقدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوِي
 الْكَافِرِينَ ﴿١٤٧﴾ فَقَالَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَأْتِيهَا الذِّبْنَ ءَامَنُوا
 إِنْ تُطِيعُوا الذِّبْنَ كَفَرُوا يَرُدُّوكُمْ عَلَى آعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

وَمَا كَانَ and not كَانَ was قَوْلُهُمْ that إِلَّا except أَنْ قَالُوا our Lord! رَبَّنَا اغْفِرْ our Lord! رَبَّنَا [for] us ذُنُوبَنَا our sins
 وَإِسْرَافَنَا and our excesses (transgressions) فِي أَمْرِنَا in our affairs

وَقَيِّتْ and help us وَأَصْرِفْنَا our feet أَقْدَامَنَا and set firmly against الْقَوْمِ the disbelieving الْكَافِرِينَ ﴿١٤٧﴾ so the disbelieving فَكَانَتْ لَهُمْ (of) (this) world الدُّنْيَا reward ثَوَابَ Allah ﷻ gave them and excellent (is) ثَوَابٍ reward الْآخِرَةِ (of) the Hereafter ﷻ and Allah ﷻ loves الْمُحْسِنِينَ ﴿١٤٨﴾ O you the good-doers يٰٓأَيُّهَا الَّذِينَ كَفَرُوا who believe إِنْ if تُطِيعُوا you obey الَّذِينَ كَفَرُوا they will drive you back يَرْدُّوكُمْ on أَغْفِقْكُمْ your heels فَتَقِيلُوا and you will turn back (from Faith) خَسِرْتُمْ as losers ﴿١٤٩﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." 148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِإِلَهِ مَا لَهُمْ يُنَزَّلُ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

بَلِ اللَّهُ ﷻ but ﷻ Allah ﷻ مَوْلَاكُمْ (is) your Protector وَهُوَ (is) He خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ We shall cast سَنُلْقِي (of) the helpers فِي الَّذِينَ كَفَرُوا (of) those who the hearts قُلُوبِ into الرُّعْبَ terror بِمَا they associated أَشْرَكُوا with ﷻ they associated with it بِهِ He send يُنَزَّلُ (did) not لَمْ that which ﷻ Allah ﷻ سُلْطَانًا any sanction وَمَأْوَاهُمُ النَّارُ and their abode وَبِئْسَ [and] how bad مَثْوَى (of) the الظَّالِمِينَ ﴿١٥١﴾ wrong-doers

150. Nay, Allâh is your *Mawlâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Dhâlimûn* (polytheists and wrongdoers).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلَكُمْ مِنْ أَنْ تَحِبُّوا مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

وَلَقَدْ and indeed صَدَقَكُمُ Allah Truthful to you وَعْدَهُ with you were destroying them بِإِذْنِهِ when إِذْ promise you showed weakness فَشِلْتُمْ until حَتَّى His Leave the order تَنَزَّعْتُمْ about فِي and you fell to disputing وَعَصَيْتُمْ what مَا after مِنْ بَعْدِ and you disobeyed أَرْسَلَكُمْ He showed you what مَا تُحِبُّونَ you love مِنْكُمْ of you who who يُرِيدُ desires الدُّنْيَا this world وَمِنْكُمْ and of you who يُرِيدُ desires الْآخِرَةَ the Hereafter ثُمَّ then صَرَفَكُمْ He made you flee عَنْهُمْ from them لِيَبْتَلِيَكُمْ that He may test you وَلَقَدْ and عَفَا indeed He forgave عَنْكُمْ you وَاللَّهُ and اللَّهُ ذُو فَضْلٍ the believers الْمُؤْمِنِينَ (is) Most Gracious عَلَى to

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

﴿١٥٢﴾ إِذْ تَصْعَدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجَكُمْ فَأَتَيْتُكُمْ عَمَّا يَغْمُرُ لِكَيْ لَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

﴿١٥٢﴾ إِذْ (and remember) when تَصْعَدُونَ you were climbing (the hill) وَلَا and not تَكُونُوا you paying a heed عَلَى to أَحَدٍ any وَالرَّسُولُ one and the Messenger يَدْعُوكُمْ was calling you فِي in أَخْرَجَكُمْ your rear فَأَتَيْتُكُمْ then He rewarded you عَمَّا grief يَغْمُرُ so that may neither لِكَيْ لَا for grief تَحْزَنُوا you grieve

on which مَا nor وَلَا escaped you فَاتَكُمْ what مَا over عَلَى
 أَصَابَكُمْ befell you وَاللَّهُ and خَبِيرٌ Well-Aware (is) بِمَا
 you do تَمَلُّونَ ﴿١٥٣﴾ of what

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

ثُمَّ أَنْزَلَ then He sent down عَلَيْكُمْ upon you مِّن بَعْدِ after الْغَمِّ
 (this) grief (distress) أَمْنَةً an inner peace نُّعَاسًا slumber يَغْشَى
 and (members of) طَائِفَةً of you مِّنكُمْ a group وَطَائِفَةٌ overtakes
 themselves قَدْ أَهَمَّتْهُمْ another) group أَنفُسُهُمْ were concerned about
 يَظُنُّونَ thinking بِاللَّهِ of Allah غَيْرَ الْحَقِّ wrongly ظَنَّ thought
 for لَنَا is they say يَقُولُونَ (of) (days of) ignorance الْجَاهِلِيَّةِ
 us [of] in the affair الْأَمْرِ any شَيْءٍ thing قُلْ say إِنَّ
 they indeed the affair الْأَمْرُ كُلُّهُ all of it لِلَّهِ (is) for يُخْفُونَ
 hide فِي within أَنفُسِهِمْ themselves مَا what لَا (do) not يُبْدُونَ
 they reveal لَكَ to you يَقُولُونَ they say لَوْ if كَانَ (there) was لَنَا
 we for us مِّن (of) the affair الْأَمْرِ the affair شَيْءٌ anything مَا not قُتِلْنَا
 were killed هَهُنَا here قُلْ say لَوْ (even) if كُنْتُمْ you had been فِي
 in بُيُوتِكُمْ your houses لَبَرَزَ would have gone forth الَّذِينَ those
 كُتِبَ عَلَيْهِمُ was decreed for them الْقَتْلُ the death إِلَى to مَضَاجِعِهِمْ
 what مَا Allah وَاللَّهُ and so that tests وَلِيَبْتَلِيَ places of their death
 and so that He may وَلِيُمَحَّصَ your breasts صُدُورِكُمْ (is) in فِي
 purge مَا what فِي (is) in قُلُوبِكُمْ your hearts وَاللَّهُ and Allah عَلِيمٌ
 in the breasts (is) All-Knower بِذَاتِ of (what is in) الصُّدُورِ ﴿١٥٤﴾

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٤﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يَخْتِمْ وَيُمِيتُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٥﴾

of you مِنْكُمْ turned their backs تَوَلَّوْا those who الَّذِينَ surely إِنَّ
only only the two hosts الْجَمْعَانِ met الْتَقَى on (the) day يَوْمَ
for some (of) بَعْضِ Satan الشَّيْطَانُ made them slip اسْتَزَلَّهُمْ
what كَسَبُوا but indeed وَلَقَدْ they had earned
Allah عَنْهُمْ them إِنَّ اللَّهَ verily اللَّهُ غَفُورٌ All-Forgiving (is)
All-Forbearing يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا لَا believe
disbelieved كَفَرُوا like those who كَالَّذِينَ you be تَكُونُوا (do) not
and said وَقَالُوا لِإِخْوَانِهِمْ to their brethern إِذَا when ضَرَبُوا فِي الْأَرْضِ
or كَانُوا they were traveling through the earth غُرَىٰ were
neither مَا with us عِنْدَنَا they had been كَانُوا if fighting لَوْ
nor قُتِلُوا they would have been killed وَمَا they would have died
so that makes لِيَجْعَلَ اللَّهُ ذَٰلِكَ it حَسْرَةً a cause of regret
and قُلُوبِهِمْ their hearts وَاللَّهُ يَخْتِمْ and Allah وَيُمِيتُ gives life
causes death وَاللَّهُ يَخْتِمْ and Allah بِمَا of what تَعْمَلُونَ you do بَصِيرٌ ﴿١٥٥﴾
(is) All-Seer

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٥﴾ وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٦﴾ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٧﴾

وَلَيْنَ قُتِلْتُمْ and if indeed قُتِلْتُمْ in the Way سَبِيلِ the Way اللَّهِ or (of) اللَّهُ أَوْ or مُتُّمْ die لَمَغْفِرَةٌ surely forgiveness مِنَ اللَّهِ from اللَّهِ وَرَحْمَةٌ Allah and خَيْرٌ (are) better مِمَّا يَجْمَعُونَ ﴿١٥٥﴾ than what they amass وَلَيْنَ مُتُّمْ and if indeed قُتِلْتُمْ or أَوْ you did die مُتُّمْ they amass you will be gathered تُحْشَرُونَ ﴿١٥٦﴾ Allah اللَّهِ surely to لَإِلَى killed you dealt gently لَيْتَ Allah اللَّهِ of Mercy رَحِمَهُ and by فِيمَا لَهُمْ with them وَلَوْ كُنْتَ had قُتِلْتُمْ you been فَظًّا rough غَلِيظَ (and) surely they would have broken لَانْفَضُّوا (of) heart الْقَلْبِ fierce away مِنْ about you فَاعْفُ so pardon عَنْهُمْ them وَاسْتَغْفِرْ and ask forgiveness لَهُمْ for them وَشَاوِرْهُمْ and consult them فِي in الْأَمْرِ the (public) matters فَإِذَا عَزَمْتَ but when you have resolved فَتَوَكَّلْ then put your trust عَلَى اللَّهِ in Allah إِنَّ verily اللَّهُ those who put their trust (in Allah) يُحِبُّ اللَّهُ loves الْمُتَوَكِّلِينَ ﴿١٥٧﴾

157. And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, unto Allâh you shall be gathered. 159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾
وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُفَ وَمَنْ يَفْغُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾
أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَرِئَاسَ الْمَصِيرِ ﴿١٦٢﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا Allah helps you if (can) غَالِبَ then none then He forsakes you فَمَنْ you overcome and if وَإِنْ لَكُمْ (is there) who (can) ذَا الَّذِي who after يَنْصُرُكُمْ help you (can) مِنْ بَعْدِهِ should put their trust فَلْيَتَوَكَّلِ Allah and in وَعَلَى Him for a Prophet لِنَبِيٍّ it was كَانَ and not وَمَا the believers ﴿١٦٠﴾ الْمُؤْمِنُونَ أَن يَغْلُفَ that يَغْلُفَ He defrauds وَمَنْ and he who يَأْتِ defrauds (on) the Day يَوْمَ he had defrauded غَلَّ what will bring forth shall be fully recompensed تُوَفَّى then ثُمَّ (of) Resurrection الْقِيَمَةِ and كُلُّ every نَفْسٍ person مَا what كَسَبَتْ he has earned وَهُمْ they لَا not يُظْلَمُونَ ﴿١٦١﴾ so then who أَفَمَنْ shall be wronged (is) like one كَمَنْ (of) Allah good Pleasure رِضْوَانُ followed and who بَاءَ is laden بِسَخَطِ with wrath مِنَ of اللَّهِ Allah وَمَا لَهُ and his abode جَهَنَّمَ (is) Hell وَرِئَاسَ the worst and the مَصِيرِ ﴿١٦٢﴾ destination

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾
أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ إِنَّ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

خَوْفُ that no **آلَا** left behind **خَلْفَهُمْ** (of) **يَمِ** them (yet) joined
يَخْزَنُوكَ they **هُمْ** and not **وَلَا** on them (shall come) **عَلَيْهِمْ** fear
 will grieve

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those as dead who are killed in the way of Allâh . Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
 مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
 فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

يَسْتَبْشِرُونَ they rejoice بِنِعْمَةٍ at favour of اللَّهِ Allah وَفَضْلٍ will waste
 (His) Bounty and أَنَّ and that لَا Allah لا يُضِيعُ not أَجْرَ reward الْمُؤْمِنِينَ ﴿١٧١﴾ (of) the believers الَّذِينَ those who اسْتَجَابُوا after
 and the Messenger وَالرَّسُولِ to اللَّهِ responded مِنْ بَعْدِ the injury الْقَرْحُ befell them (they had received) مَا أَصَابَهُمُ what
 لِلَّذِينَ for those who أَحْسَنُوا did good مِنْهُمْ of them وَاتَّقُوا and أَجْرَ feared Allah عَظِيمٍ ﴿١٧٢﴾ great الَّذِينَ those قَالَ said لَهُمُ
 the people النَّاسُ verily إِنَّ the people (to) النَّاسَ the people قَدْ جَمَعُوا but فَاخْشَوْهُمْ so fear them فَزَادَهُمْ against you لَكُمْ have gathered
 and they said وَقَالُوا in faith إِيْمَانًا increased them (is) حَسْبُنَا and اللَّهُ sufficient for us وَنِعْمَ and (He is) Excellent الْوَكِيلُ ﴿١٧٣﴾
 Guardian

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers. 172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. 173. Those

(i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

فَانْقَلَبُوا بِبِعَمَلٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائِهِ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

and Bounty وَفَضْلٍ Allah of مِّنَ with Favour بِبِعَمَلٍ so they returned فَانْقَلَبُوا
(of) Allah اللَّهِ good Pleasure رِضْوَانَ and they followed وَاتَّبَعُوا
Great عَظِيمٍ (of) Bounty فَضْلٍ (is) Lord of ذُو and Allah وَاللَّهُ
suggests fear يُخَوِّفُ Satan الشَّيْطَانُ that-to you ذَلِكُمْ it is only إِنَّمَا
أَوْلِيَائِهِ you fear them تَخَافُوهُمْ so (do) not فَلَا (of) his allies
and (true) believers مُّؤْمِنِينَ you are كُنتُمْ if إِن but fear Me
(in) فِي rush يُسْرِعُونَ those who الَّذِينَ grieve you (let) not
harm يَصُرُوا will never لَن verily they إِنَّهُمْ disbelief towards
Allah اللَّهِ the least شَيْئًا يُرِيدُ the least wills اللَّهُ ALLAH أَلَّا
the الْآخِرَةِ in فِي any portion حِطًّا to them لَهُمْ He will give
(is a) great عَظِيمٍ torment عَذَابٌ and for them وَلَهُمْ Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty. 175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ الَّذِينَ أَشْرَكُوا لَا يُبَالِي مَا يُؤْتِي اللَّهُ مِنْ فَوْزٍ وَلَا يَحْزَنُ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِكُ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِكُ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٧﴾

disbelief الْكُفْرَ have purchased اشْتَرَوْا those who الَّذِينَ indeed إِنَّ
 بِالْإِيمَانِ they harm يَضُرُّوْا will never لَنْ at the price of faith
 اللَّهُ شَيْئًا the least وَلَهُمْ and for them عَذَابٌ (is) torment أَلِيمٌ ﴿١٧٧﴾
 painful وَلَا and (let) not يَحْسَبُ think الَّذِينَ those who كَفَرُوا
 disbelieved أَنَّ that نُؤْتِي We give respite لَهُمْ to them خَيْرٌ (is)
 good لِنَفْسِهِمْ إِنَّمَا for themselves إِنَّمَا only نُؤْتِي We give respite لَهُمْ
 to them لِيَزْدَادُوا in sinfulness إِنْشَاءً so that they may grow وَلَهُمْ
 and for them عَذَابٌ مُهِينٌ ﴿١٧٨﴾ (is a) humiliating torment

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَلَّيْتُمْ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿١٧٩﴾

مَا كَانَ is اللَّهُ Allah لِيَذَرَ He leaves الْمُؤْمِنِينَ the believers
 عَلَىٰ مَا أَنْتُمْ what (are) you عَلَيْهِ on it حَتَّىٰ till يَمِيزَ He
 يَمِيزَ distinguishes الْخَبِيثَ the wicked مِنَ الطَّيِّبِ the good وَمَا
 is اللَّهُ Allah لِيُطْلِعَكُمْ going to inform you عَلَى الْغَيْبِ about the unseen
 وَلَٰكِنَّ the unseen but اللَّهُ Allah يَجْتَبِيٰ chooses مِنْ of رُسُلِهِ His
 Messengers مَن whom يَشَاءُ He wills فَآمِنُوا so believe بِاللَّهِ in
 Allah رُسُلِهِ and His Messengers وَإِنْ and تَوَلَّيْتُمْ you believe
 وَلَكُمْ and fear Allah فَاتَّقُوا (is) a reward أَجْرٌ then for you
 عَظِيمٌ great ﴿١٨٠﴾

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (Unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاكَ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

وَلَا يَحْسَبَنَّ those who think الَّذِينَ (do) not covetously يَبْخُلُونَ of what withheld بِمَا of Allah ﷻ has granted them ءَاتَاهُمُ His Bounty هُوَ it (is) خَيْرٌ good لَّهُمْ but بَلْ for them سَرٌّ bad (is) لَّهُمْ will be hung about their necks سَيُطَوَّقُونَ for them (on) the يَوْمَ of it they covetously withheld يَبْخُلُوا what (is) مِيرَاثُ and for Allah ﷻ and (of) Resurrection الْقِيَامَةِ Day and the earth وَالْأَرْضِ and the heavens السَّمَوَاتِ (of) Allah ﷻ you do تَعْمَلُونَ with what بِمَا (is) Well-Acquainted خَبِيرٌ you do indeed سَمِعَ Allah ﷻ has heard قَوْلَ saying الَّذِينَ (of) those who قَالُوا said إِنَّ Allah ﷻ verily فَقِيرٌ (is) poor and وَنَحْنُ we (are) أَغْنِيَاكَ rich سَنَكْتُبُ We shall record what قَالُوا they have said وَقَتْلَهُمُ and their killing الْأَنْبِيَاءَ (of) the Prophets بِغَيْرِ taste وَنَقُولُ (of) right حَقٍّ in defiance عَذَابَ the torment الْحَرِيقِ (of) burning (Fire) ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. 181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ بِرُسُلِهِ حَقًّا يَقِينًا يَقْرَءُونَ نَارًا قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَإِلَى قُلُوبِكُمْ فَلَمَّا قَتَلْتُمُوهُمْ إِذْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ ﴿١٨٤﴾ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

and وَأَنَّ your hands أَيْدِيكُمْ sent مَدَّتْ for what بِمَا that (is) ذَلِكَ
 to His اللَّهُ that لَيْسَ Allah (is) never بَظْلَامٍ unjust لِلْعَبِيدِ ﴿١٨٢﴾
 Allah اللَّهُ verily إِنَّ said قَالُوا those who الَّذِينَ slaves
 we shall believe نُؤْمِنُ that not أَلَّا has taken our promise
 an offering بِضَرَبَانِ he brings to us يَأْتِينَا until حَتَّى a Messenger
 came to جَاءَكُمْ verily قَدْ say قُل the fire النَّارُ devours it
 with clear signs بِالْبَيِّنَاتِ before me قَبْلِي Messengers رُسُلُ you
 and with what قُلْتُمْ and then why فَتَلْتُمُوهُمْ then why
 if كُنْتُمْ you are صَادِقِينَ ﴿١٨٣﴾ truthful فَإِنْ then
 they have rejected you فَكَذَّبُوكُمْ if كَذَّبُوكُمْ they have rejected you
 Messengers رُسُلُ مِنْ قَبْلِكَ before you جَاءُوا (who) had come
 and the Book وَالْكِتَابِ and the Scripture وَالزَّبُورِ with clear signs
 (of Enlightenment) illuminating الْمُنِيرِ ﴿١٨٤﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Baiyyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ دُخِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ
 فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ ﴿١٨٥﴾ * لَتَسْلُوكُنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ
 الَّذِينَ أَوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ
 مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

كُلُّ every نَفْسٍ being ذَائِقَةُ (shall) taste الْمَوْتِ death وَإِنَّمَا and
 only تُوَفَّوْنَ أَجُورَكُمْ you shall be paid (on) the يَوْمَ your reward
 Day الْقِيَمَةِ (of) Resurrection فَمَنْ (of) دُخِيَ then who was drawn

and was admitted وَأَدْخِلَ the Fire النَّارِ from عَنِ away
 and is nothing وَمَا he is successful فَازَ indeed فَقَدْ (to) Paradise
 enjoyment الْحَيَاةِ الدُّنْيَا (of this) world إِلَّا except/but مَتَاعٌ
 you would certainly تَسْتَلُوكَ (of) illusory (deception) الْفُرُورِ ﴿١٨٥﴾
 and your أَنْفُسِكُمْ your wealth أَمْوَالِكُمْ in فِي be put to test
 those الَّذِينَ from مِنْ and you shall certainly hear وَالسَّمْعَ lives
 before أَوْتُوا the Book الْكِتَابِ have been given مِنْ قَبْلِكُمْ who
 practiced polytheism أَشْرَكُوا those who الَّذِينَ and from وَمِنْ you
 you remain قَصِيرُوا and if وَإِنْ many things كَثِيرًا hurtful أَذًى
 patient وَتَتَّقُوا and become pious فَإِنَّ indeed ذَلِكَ (is) مِنْ
 matters الْأُمُورِ ﴿١٨٦﴾ great عَظِيمٍ from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا كَانُوا يَفْتَسُونَ ﴿١٨٥﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٦﴾

وَإِذْ and (remember) when أَخَذَ took اللَّهُ Allah مِيثَاقَ covenant
 الَّذِينَ (of) those who أُوتُوا were given الْكِتَابَ the Scripture لَتُبَيِّنُنَّهُ
 you hide تَكْتُمُونَهُ (do) not وَلَا to people لِلنَّاسِ that you explain it
 their backs ظُهُورِهِمْ behind وَرَاءَ but they threw it away فَنَبَذُوهُ
 and bought وَأَشْرَوْا with it بِهِ مِمَّا gain قَلِيلًا a little فَيَفْسَدُوا
 you تَحْسَبَنَّهُمْ (do) not لَا they buy يَفْتَسُونَ what مَا worst (is)

they **أَتَوْا** for what **بِمَا** rejoice **يَفْرَحُونَ** those who **الَّذِينَ** think (that) they **يُحْمَدُونَ** that **أَنَّ** and they love **وَيُحِبُّونَ** have brought (done) so do not **فَلَا** they do **يَفْعَلُوا** did not **لَمْ** for what **بِمَا** are praised the **عَذَابِ** from **مِنْ** escape **بِمَقَازَرٍ** you think that they will **تَحْسَبَنَّهُمْ** torment **وَلَهُمْ** but for them **عَذَابٌ** torment **أَلِيمٌ** (is a) painful

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٧﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِزَتِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٨٨﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٨٩﴾

(of) the **السَّمَوَاتِ** (is the) dominion **مُلْكُ** and for Allah **وَلِلَّهِ** heavens **وَالْأَرْضِ** and the earth **وَاللَّهُ** and Allah **عَلَىٰ** over **كُلِّ** every **شَيْءٍ** thing **قَدِيرٌ** (is) All-Powerful **إِنَّ** indeed **فِي** in **خَلْقِ** creation **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** (of) the earth **وَآخِزَتِ** (are) **لَآيَاتٍ** and day **وَالنَّهَارِ** (of) night **أَلِيلٍ** and (in) alternation **لِّأُولِي** verily signs **الَّذِينَ** (of) understanding **الَّذِينَ** for men **أَلْبَابِ** those who **يَذْكُرُونَ** remember **اللَّهُ** Allah **قِيَمًا** standing **وَقُعُودًا** [and] sitting **وَعَلَىٰ** (lying) on **جُنُوبِهِمْ** è their sides **وَيَتَفَكَّرُونَ** (of) the heavens **السَّمَوَاتِ** creation **فِي** (on) **خَلْقِ** and they reflect You create **خَلَقْتَ** did not **مَا** our Lord! **رَبَّنَا** and the earth **وَالْأَرْضِ** then save us **فَقِنَا** Glory be to You **سُبْحَنَكَ** in vain **بَطْلًا** this **هَذَا** (from) **عَذَابِ** the torment **النَّارِ** (of) the Fire

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩١﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٢﴾ رَبَّنَا وَمَا آتَيْنَاكَ عَلَى رُسُلِكَ وَلَا نَحْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٣﴾

رَبَّنَا our Lord! إِنَّكَ verily مَنْ whom تُدْخِلُ You admit to the النَّارَ Fire فَقَدْ surely أَخْزَيْتَهُ You disgraced him وَمَا (there will be) لِلظَّالِمِينَ no helpers مِنْ أَنْصَارٍ our رَبَّنَا helpers سَمِعْنَا indeed we heard مُنَادِيًا a crier يُنَادِي calling in your Lord رَبَّنَا believe that آمِنُوا for the faith إِنَّ for the faith رَبَّنَا so we have believed فَآمَنَّا us فَاغْفِرْ our Lord! رَبَّنَا our evil ذُنُوبَنَا from us عَنَّا and expiate وَكَفِّرْ our sins سَيِّئَاتِنَا the truly وَالْأَبْرَارِ with مَعَ and make us die تَوَفَّنَا deeds رَبَّنَا virtuous وَمَا [and] grant us رَبَّنَا what وَعَدْتَنَا You and do not عَلَى Your Messengers رُسُلِكَ through رُسُلِكَ promised us نَحْزِنَا (of) Ressurrection يَوْمَ (on) Day disgrace us إِنَّكَ (Your) promise الْوَعْدَ violate never لَا indeed You

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous). 194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنَ الْآخَرِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَزْجِلُنَّهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١١٥﴾

do I to them and answered رَبُّهُمْ their Lord أَنِّي I لَا of not أَضِيعُ let go to waste عَمَلَ labour عَمِلٍ (of) a worker مِنْكُمْ (of) you ذَكَرٍ or أَوْ female بَعْضُكُم each of you (is) مِنْ from الْآخَرِينَ the other هَاجَرُوا so those who emigrated وَأُخْرِجُوا from دِيَارِهِمْ their homes and were driven out وَأُودُوا and were persecuted فِي in سَبِيلِي My Cause وَقُتِلُوا and were killed وَقُتِلُوا surely I will remit عَنْهُمْ and would certainly لَا أَزْجِلُنَّهُمْ their evil deeds وَلَا أَزْجِلُنَّهُمْ Gardens جَنَّاتٍ admit them (to) under them مِنْ تَحْتِهَا flow (of) the Presence the Allah رَبُّهُمْ a reward ثَوَابًا rivers from a reward ثَوَابًا from Allah رَبُّهُمْ and Allah وَاللَّهُ best with Him (is) عِنْدَهُ حُسْنُ الثَّوَابِ (of) rewards

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْإِهَادُ ﴿١١٧﴾ لَكِنَّ الَّذِينَ أَتَقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلْنَا مِنَ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١١٨﴾

لَا يَغُرُّكَ deceive you تَقَلُّبُ the land الَّذِينَ (of) those who كَفَرُوا in the land الْبِلَادِ disbelieved مَتَاعٌ their destination ثُمَّ then مَأْوَاهُمْ a brief قَلِيلٌ and enjoyment جَهَنَّمُ Hell وَبِئْسَ (is) Hell الْإِهَادُ the worst لَكِنَّ but الَّذِينَ resing place

(are) جَنَّاتٌ for them رَبُّهُمْ their Lord fear اتَّقُوا those who
 جَنَّاتٍ flowing Gardens تَجْرِي مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers
 from مِنْ a hospitality تَزْكَا therein فِيهَا they would dwell for ever
 عِنْدِ and that (which is) وَمَا (of) Allāh اللَّهُ the Presence
 for the truly virtuous لِلْأَبْرَارِ (is) best خَيْرٌ Allāh with

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allāh; and that which is with Allāh is the Best for *Al-Abrâr* (the pious, believers of Islamic Monotheism).

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَائِدَتِ
 اللَّهُ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٨﴾ يَتَأْتِيهَا الَّذِينَ
 ءَامَنُوا أَصِيدُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٩﴾

وَإِنَّ (of) the أَهْلِ People الْكِتَابِ among مِنْ and certainly
 in Allah يُؤْمِنُ (there are) those who لَمَنْ Scripture
 وَمَا and what أُنْزِلَ has been revealed إِلَيْكُمْ to you
 they bow in humility خَاشِعِينَ to them إِلَيْهِمْ has been revealed
 (of) اللَّهُ Verses they sell بِعَائِدَتِ (do) not لَا to Allah
 for them لَهُمْ those أُولَئِكَ a little قَلِيلًا (at) price ثَمَنًا
 indeed (is) أَجْرُهُمْ their reward عِنْدَ with رَبِّهِمْ their Lord إِنَّ
 اللَّهُ سَرِيعُ Allāh (is) Swift الْحِسَابِ (to take) account يَتَأْتِيهَا
 and أَصِيدُوا be steadfast وَصَابِرُوا believe ءَامَنُوا who
 and وَرَابِطُوا as guards and وَاتَّقُوا and stand firm
 successfull لَعَلَّكُمْ so that you (may be) اللَّهُ fear

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward

with their Lord. Surely, Allâh is Swift in account. **200.** O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَّا أَمْوَالَكُمْ الَّتِي كَانَتْ حُوبًا كَثِيرًا ﴿٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ and created you from نَفْسٍ single person وَخَلَقَ single and created مِنْهَا from it (him) زَوْجَهَا mate (his) وَبَثَّ spread and from رِجَالًا them both and fear نِسَاءً many women وَاتَّقُوا and women وَالْأَرْحَامَ through Him you demand تَسَاءَلُونَ Whom Allah الَّذِي Allâh and the wombs إِنَّ and indeed اللَّهُ Allâh كَانَ Allah is عَلَيْكُمْ over you رَقِيبًا Watchful ﴿١﴾ وَآتُوا and give الْيَتَامَىٰ orphans أَمْوَالَهُمْ their wealth وَلَا (do) not تَتَبَدَّلُوا and exchange الْخَبِيثَ bad الطَّيِّبَ for good وَلَا (do) not تَأْكُلُوا and devour أَمْوَالَكُمْ their wealth إِلَّا (by) their wealth إِنَّ your wealth كَانَتْ indeed this لَكُمْ adding (it) to great كَثِيرًا ﴿٢﴾

Sûrat An-Nisâ'

(The Women) IV

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. 2. And give unto

(to) weak of understanding السَّكَنَةِ you give تُؤْتُوا and (do) not وَلَا for أَمْوَالِكُمْ your wealth الَّتِي which جَعَلَ Allah ﷻ has made from it فِيهَا but feed them وَأَرْزُقُوهُمْ means of support you قَوْلًا and clothe them وَكُلُوا and speak لَهُمْ to them قَوْلًا words مَعْرُوفًا ﴿٥﴾ (of) good وَإِنَّمَا the orphans الْيَتَامَى and you test وَتَحْتَ marriage فَإِن until إِذَا when بَلَغُوا (age of) الرِّكَاحَ they reach (age of) مَا نَسْتُمْ if مَا نَسْتُمْ you perceive وَتَنَّهُمْ [of] them تُشَدُّ mature minded فَادْفَعُوا but do not وَلَا their wealth أَمْوَالَهُمْ to them إِلَيْهِمْ then deliver (fearing) that أَن and hastily وَبِدَارًا wastefully you eat it يَكْبُرُوا they would grow up وَمَنْ and who كَانَ is غَنِيًّا rich فَلْيَسْتَعْفِفْ and who وَمَنْ he should abstain entirely (from taking wages) and when فَإِذَا fairly بِالْمَعْرُوفِ let him eat of it فَقِيلًا poor is take دَفَعْتُمْ their wealth أَمْوَالَهُمْ to them إِلَيْهِمْ you deliver فَاشْهَدُوا their wealth دَفَعْتُمْ witnesses عَلَيْهِمْ on them وَكُنْ and is sufficient بِاللَّهِ Allah ﷻ حَسِيبًا ﴿٦﴾ in taking account

5. And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٥﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾ وَلْيَحْشَ الَّذِينَ ذَرَبُوا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَسْتَفِئُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٧﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَكُونُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٨﴾

مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّتِ يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

left (of) what مَا (is) half نِصْفٌ and for you وَلَكُمْ
 أَزْوَاجُكُمْ your wives إِنْ if لَوْ (did) not يَكُنْ لَهُنَّ they have وَلَئِنْ
 a child فَإِنْ and if كَانَ لَهُنَّ they had وَلَئِنْ a child
 after payment وَصِيَّتِ (of) bequest يَوْصِي بِهَا they bequeath
 a fourth أَرْبُعٌ of what مِمَّا a fourth أَرْبُعٌ and for them
 debt وَلَهُنَّ or دَيْنٌ أَوْ which you have left تَرَكَتُمْ of what
 if إِنْ you have وَلَئِنْ a child فَإِنْ and if كَانَ لَكُمْ
 you have وَلَئِنْ a child فَإِنْ and if كَانَ لَكُمْ of what مِمَّا (is) an eighth
 الثَّمَنُ then for them فَلَهُنَّ (payment of) bequest وَصِيَّتِ after
 have left behind مِنْ بَعْدِ and if دَيْنٌ debt وَإِنْ of which
 you bequeath بِهَا تُوصُونَ having no parents and كَلَّةٌ testator
 يُوْرِتُ man رَجُلٌ is كَاتِبٌ or أَوْ children or أَوْ
 أَمْرَأَةٌ woman وَلَهُ but he has أَخٌ a brother أَوْ or
 أُخْتُ a sister وَلِكُلِّ one وَاحِدٍ of two بَيْنَهُمَا of two
 أَلْسُنٍ a sixth (is) فَإِنْ but if كَانُوا they are أَكْثَرُ more مِنْ
 than ذَلِكَ a third الثَّلَاثِ in فِي partners شُرَكَاءُ then they are فَهُمْ
 that بَعْدِ after وَصِيَّتِ bequest يَوْصِي he bequeaths بِهَا of which أَوْ or
 دَيْنٍ debt غَيْرِ without مُضَارٍّ being harmful وَصِيَّةً (this is)
 a Commandment مِنَ from اللَّهِ Allah وَاللَّهُ and Allah عَلِيمٌ (is)
 All-Forebearing خَبِيرٌ All-Knowing ﴿١٢﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

تِلْكَ these (are) حُدُودُ Allah limits (set by) وَمَنْ and whosoever يُطِيعِ Allah obeys and His Messenger وَرَسُولَهُ He would be admitted جَنَّاتٍ (to) Gardens تَجْرِي flow under them تَحْتِهَا the rivers الْأَنْهَارُ to abide for خَالِدِينَ ever فِيهَا therein وَذَلِكَ and that (would be) الْفَوْزُ success and whosoever يَعْصِ the great الْعَظِيمُ ﴿١٣﴾ and transgresses وَيَتَعَدَّ and His Messenger Allah and he will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴿١٤﴾

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَتَادُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ commit and those who يَأْتِيكَ of نِسَائِكُمْ your women فَاسْتَشْهِدُوا so call to witness عَلَيْهِنَ they bear شَهِدُوا and if فَإِنْ of you مِنْكُمْ four أَرْبَعَةً them (their) الْبُيُوتِ [in] to ي then confine them فَأَمْسِكُوهُنَّ witness

or (the) death الْمَوْتُ comes to them يَتَوَفَّيْنَهُنَّ until houses حَتَّى
 and a way سَبِيلًا ﴿١٥﴾ for them هُنَّ Allah الله makes يَجْعَلُ
 of you مِنْكُمْ who commit that يَأْتِيَنَّهَا those two
 and mend وَأَصْلَحَا they repent تَابَا then if فَلَا تpunish them both
 indeed إِنَّ then leave them alone فَأَعْرِضُوا عَنْهُمَا their ways
 Most رَحِيمًا ﴿١٦﴾ Accepter of the repentance is تَوَّابٌ Allah
 [on] (acceptance of) repentance التَّوْبَةُ verily إِنَّمَا Merciful
 by اللَّهُ Allah لِلَّذِينَ (is) for those who يَعْمَلُونَ do الشُّعْرُ evil يَجْهَلُونَ
 soon مِنْ قَرِيبٍ they repent يَتُوبُونَ then ثُمَّ in ignorance
 of theirs عَلَيْهِمُ Allah الله accepts repentance يَتُوبُ and those
 All-Wise عَزِيمًا ﴿١٧﴾ All-Knowing حَكِيمًا Allah الله is

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا
 الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ
 أَنْ تَرْتَابُوا لِلنِّسَاءِ كُفْرَهُنَّ وَلَا تَتَّبِعُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَدْحَةٍ مَبِينَةٍ
 وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسَّ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَبَرًا كَثِيرًا ﴿١٧﴾

for those who لِلَّذِينَ the repentance التَّوْبَةُ and (is) not وَلَيْسَتِ
 faces حَضَرَ when إِذَا until حَتَّىٰ evil deeds السَّيِّئَاتِ do يَعْمَلُونَ
 verily I إِنِّي he says قَالَ the death الْمَوْتُ one of them أَحَدَهُمُ
 die يَمُوتُونَ those who الَّذِينَ nor وَلَا now الْفَنَ repent

We **أَعْتَدْنَا** those **أُولَئِكَ** (are) disbelievers **كُفَّارًا** while they (are) a painful **أَلِيمًا** torment **عَذَابًا** for them **لَهُمْ** have preprepared it is lawful **يَحِلُّ** not **لَا** believe **آمَنُوا** who **الَّذِينَ** O you **يَا أَيُّهَا** **لَكُمْ** for you **أَنْ** that **تَرِثُوا** you inherit **النِّسَاءَ** the women **كُرْهًا** you put constraints upon them **وَلَا** and (do) not **تَقْضُوا** by force **يَنْدَهِبُوا** what **مَا** a part of **بَعْضِ** that you take away **ءَاتَيْتُمُوهُنَّ** they commit **بِغْيَاسًا** except **إِلَّا** **أَنْ** that **يَأْتِينَ** in a **بِالْمَعْرُوفِ** and live with them **وَعَاشِرُوهُنَّ** open **مُبِينَةً** lewdness then it **فَقَسَى** you dislike them **كُرْهَتُمُوهُنَّ** and if **فَإِنْ** good manner and has **وَجَعَلَ** a thing **شَيْئًا** you dislike **تَكْرَهُوا** that **أَنْ** may be much **كَثِيرًا** good **خَيْرًا** in it **فِيهِ** Allah **اللَّهُ** placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا بُيِّنَّا ۖ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ۖ وَلَا لَكُمْ فِيهَا مَا نَكَحَّ أَبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ قُرْشٌ وَمَقْتًا وَسَاءَ سَبِيلًا ۖ

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ giving up you decide/intend **زَوْجٍ** (your) wife **مَّكَاتٍ** (and in her) place **زَوْجٍ** (have a new) wife a heap of gold **قِنْطَارًا** one of them **إِحْدَهُنَّ** and you have given anything **شَيْئًا** from it **مِنْهُ** you take away **تَأْخُذُوا** so do not **فَلَا** and wrong **بُهْتَنًا** would you take it **وَأِنَّمَا** by slander **مِيثَاقًا** **غَلِيظًا** manifest **وَكَيْفَ** and how **تَأْخُذُونَهُ** you could take it **وَقَدْ**

when أَفْضَى one of you بَعْضُكُمْ has gone (in) to بَعْضٍ from you مِنْكُمْ and they have taken وَأَخَذَتْ another strong وَلَا and do not تَنْكِحُوا you marry مِمَّا a covenant غَلِيظًا ﴿١٦﴾ of your fathers أَبَاؤُكُمْ whom نَكَحَ married مَنْ of the نِسَاءِ women إِلَّا except مِمَّا قَدْ سَلَفَ what has happened before إِنَّهُ and abomination وَمَقْتًا and lewdness فَحِشَةً indeed it كَانَ was سَبِيلًا ﴿١٧﴾ and an evil وَسَاءَ way

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ يَكُونَا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٧﴾

your mothers حُرِّمَتْ عَلَيْكُمْ are forbidden أُمَّهَاتُكُمْ to you
and your sisters وَبَنَاتُكُمْ and your daughters وَأَخَوَاتُكُمْ
and your mother's sisters وَخَالَاتُكُمْ and your father's sisters
(of) الْأُخْتِ and daughters (of) بَنَاتُ الْأَخِ brother
sister وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ who and your (foster) mothers
and your sisters وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ from
(of) your wives نِسَائِكُم and mothers وَأُمَّهَاتُكُمْ milk suckling
and your step-daughters وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُم who are
who نِسَائِكُم from your wives وَأُمَّهَاتُكُمْ your laps (guardianship)

دَخَلْتُمْ but if فَإِنْ with them بِهِنَّ you had conjugal relations
 with conjugate relations دَخَلْتُمْ you have تَكُونُوا did not
 them فَلَا then (there is) no جُنَاحَ sin عَلَيْكُمْ on you وَحَلَائِلُ
 from مَنْ who (are) الَّذِينَ (of) your sons and wives أَبْنَاءَكُمْ
 you gather تَجْمَعُوا and that وَأَنْ your (own) loins أَصْلَابَكُمْ
 except إِلَّا two sisters الْأَخْتَيْنِ [between] يَتْنِ together
 is مَا except مَا إِلَّا two sisters الْأَخْتَيْنِ [between] يَتْنِ together
 what قَدْ سَلَفَ happened before إِنَّك indeed اللَّهُ Allah كَانَ
 عَفُورًا رَحِيمًا Most Merciful All-Forgiving

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاءَ ذَلِكَُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٩﴾

those مَا except إِلَّا women مِنَ النِّسَاءِ and married وَالْمُحْصَنَاتُ whom مَلَكَتْ أَيْمَانُكُمْ possess your right hands كَتَبَ اللَّهُ a decree (of) عَلَيْكُمْ (binding) upon you وَإِجْلَ (limits) for you لَكُمْ those who وَرَاءَ (are) beyond ذَلِكَُمْ lawful by your wealth بِأَمْوَالِكُمْ you seek (them) تَبْتَغُوا that أَنْ (limits) مُحْصِنِينَ not مُسْفِحِينَ desiring wedlock chastity غَيْرَ from them مِنْهُنَّ [of it] you benefit اسْتَمْتَعْتُمْ for what فَمَا as a duty فَآتُوهُنَّ their bridal-due أُجُورَهُنَّ you give them فَرِيضَةً and (there is) no وَلَا جُنَاحَ sin عَلَيْكُمْ on you فِيمَا (its) تَرَضَيْتُمْ you mutually agree بِهِ [of it] مِنْ بَعْدِ after الْفَرِيضَةِ (its) prescription إِنَّ اللَّهَ indeed All-Knowing كَانَ عَلِيمًا All-Wise حَكِيمًا ﴿١٩﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَيَدَيْكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْ تَبْتَغُوا فَعَلَيْكُمْ بِفَرِيضَةٍ مِمَّا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصِيرُوا خَيْرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

to afford طَوْلًا of you مِنْكُمْ is able يَسْتَطِيع not لَمْ and who وَمَنْ
believing يُنكِحَ Free chaste الْمُحْصَنَاتِ he marries أَنْ that
your أَيْسَرَكُمْ possess مَلَكَتْ those whom مَا from فَمِنْ women
and believing الْمُؤْمِنَاتِ your girls فَنِكَحَتْكُمْ of مِنْ right hands
you أَعْلَمُ Allah knows all بِإِيمَانِكُمْ about your faith بَعْضُكُمْ مِنْ بَعْضٍ
with بِإِذْنٍ then marry them فَأَنْكِحُوهُنَّ are one from another
and give them وَأَثْوَهُنَّ their gaurdians أَهْلِهِنَّ permission of
(they تُحْصِنَتْ in a fair manner بِالْمَعْرُوفِ their bridal-due أَجُورَهُنَّ
adulterous مُسْتَفْهِحَاتٍ not عَدَرَ sould be) chaste (in wedlock)
and when فَإِذَا secret love affairs أَخَذُوا given to مُتَخَذَاتٍ nor
أُحْصِينَ they commit أَتَيْنَ and if فَإِنَّ they are married
(what عَلَى of مَا (is) half نِصْفُ then upon them فَلَهُنَّ lewdness
the الْعَذَابِ of مِنَ the free unmarried women الْمُحْصَنَاتِ is) upon
fear خَشِيَ for those who لِمَنْ this (is) ذَلِكَ punishment
you persevere تَصْبِرُوا but that وَأَنْ of you مِنْكُمْ (falling into) sin
(is) عَفْوٌ and Allah وَاللَّهُ for you لَكُمْ (is) better خَيْرٌ

Most Merciful ﴿١٦﴾ All-Forgiving

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِيكُمْ وَيُثَبِّتَ عَلَيْكُمْ أَلْسِنَتَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾ وَاللَّهُ
يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُقِيلُوا مِيزًا عَظِيمًا ﴿١٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ
عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾

to you لَكُمْ to make clear يُبَيِّنُ Allah الله wishes يُرِيدُ
(of) those who الَّذِينَ (to) ways سُنَنَ and to guide you وَهَدِيَكُمْ
and to accept repentance وَيَتُوبَ (were) before you مِنْ قَبْلِكُمْ
عَلَيْكُمْ of you وَاللهُ and Allah عَلَيْهِ (is) حَكِيمٌ ﴿١٦﴾
He accepts that أَنْ wishes يُرِيدُ and Allah وَاللهُ All-Wise
those who الَّذِينَ and wishes وَرُيِدُ of you عَلَيْهِ repentance
تَشْتَمُونَ follow الشَّهَوَاتِ (their) lusts أَنْ (that) you deviate فَيَمِيلُوا مِيلًا
that أَنْ Allah الله wishes يُرِيدُ tremendous عَظِيمًا ﴿١٧﴾ deviation
and was created وَخُلِقَ for you عَنْكُمْ He lightens (burden) يُخَفِّفَ
الْإِنْسَانَ ضَوْعًا ﴿١٨﴾ weak man

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. 27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفِرْ عَنْكُمْ سِغَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿١٨﴾

يَأْتِيهَا O you الَّذِينَ ءَامَنُوا who لَا believe do not تَأْكُلُوا
unjustly بَيْنَكُمْ your wealth أَمْوَالَكُمْ eat up
إِلَّا أَنْ except that تَكُونَ it is تِجَارَةً by trading عَنْ تَرَاضٍ
you kill تَقْتُلُوا and do not وَلَا among you مِنْكُمْ mutual consent
to you is كَانَ Allah الله indeed إِنَّ yourselves أَنْفُسَكُمْ
that رَحِيمًا ﴿١٦﴾ Most Merciful وَمَنْ يَفْعَلْ and whoever ذَلِكَ does
then shall عُدْوَانًا and injustice وَظُلْمًا through aggression فَسَوْفَ
نُصْلِيهِ We burn him in نَارًا Fire وَكَانَ and is ذَلِكَ that عَلَى
for Allah الله يَسِيرًا ﴿١٧﴾ easy إِنْ if تَجْتَنِبُوا you avoid كَبَائِرَ

from عَنْهُ you have been forbidden تَهَوَّنَ that مَا major sins
 your (minor) سَيِّئَاتِكُمْ from you عَنْكُمْ We shall remit تُكَفِّرُ which
 مَذَخَلَا and We would admit you to وَنُدْخِلُكُمْ offences
 a noble كَرِيمًا ﴿٢٩﴾ an entrance

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ
 وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٠﴾ وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ
 وَالْأَقْرَبُونَ وَلَ الَّذِينَ عَقَدْتُمْ أَيْمَنُكُمْ فَتَأْتُوهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣١﴾

conferred فَضَّلَ what مَا you covet تَتَمَنَّوْا and (do) not وَلَا
 on some of you بَعْضَكُمْ of it بِهِ Allah اللَّهُ abundantly
 over بَعْضٍ (others) لِّلرِّجَالِ (is) a share نَصِيبٌ for men (is) مِمَّا from
 and for women وَلِلنِّسَاءِ they earned اَكْتَسَبُوا what
 a share مِمَّا a share اَكْتَسَبْنَ for what they earned سَأَلُوا and you ask
 of Allah مِنْ فَضْلِهِ of His Bounty إِنَّ indeed اللَّهُ Allah
 and to كُلِّ of every شَيْءٍ thing عَلِيمًا ﴿٣٠﴾ All-Knowing وَلِكُلِّ to
 We have appointed جَعَلْنَا every one مَوْلَىٰ heirs مِمَّا of that تَرَكَ
 left الْوَالِدَانِ (by) parents وَالْأَقْرَبُونَ and relatives and with
 whom عَقَدْتُمْ made covenant أَيْمَنُكُمْ your right hands فَتَأْتُوهُمْ
 give them نَصِيبُهُمْ their share إِنَّ indeed اللَّهُ Allah كَانَ is عَلَىٰ
 over كُلِّ شَيْءٍ thing شَهِيدًا ﴿٣١﴾ a Witness

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.

Surely, Allâh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - wills). Truly, Allâh is Ever a Witness over all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقْنَا لِحْنَتَ قَدِيدَتِكَ حَافِظَتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّيَّ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

الرِّجَالُ men قَوَّامُونَ (are) in charge عَلَى women النِّسَاءِ of بِمَا because فَضَّلَ Allah الله conferred abundantly بَعْضَهُمْ they spend أَنْفَقُوا and because بَعْضٍ others وَبِمَا thus the righteous قَدِيدَتِكَ their wealth أَلْصَقْنَا (out) of أَمْوَالِهِمْ women قَدِيدَتِكَ (are) devoutly obedient حَافِظَتٌ who guard لِلْغَيْبِ who guard حَافِظَ that which in (husband's) absence بِمَا Allah has guarded تَخَافُونَ you fear نُشُوزَهُنَّ but those whom وَاللَّيَّ Allah and leave them فَعِظُوهُنَّ admonish them وَأَهْجُرُوهُنَّ rebellion then do not تَبْغُوا you seek عَلَيْهِنَّ if أَطَعْنَكُمْ they obey you سَبِيلًا against them إِنَّ a way اللَّهُ indeed اللَّهُ is كَبِيرًا Most Great ﴿٣٤﴾ Most High

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

وَلِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾ ﴿٣٦﴾ وَأَعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْعًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٥﴾

between the two **بَيْنَهُمَا** a breach **شِقَاقٌ** you fear **خِفْتُمْ** and if **وَإِنْ**
 his family **أَهْلِيهِ** from **مِنْ** an arbitrator **حَكَمًا** then appoint **فَأَقْضُوا**
وَحَكَمًا and an arbitrator **مِنْ** her family **أَهْلِهَا** if **إِنْ** **يُرِيدَا**
 will bring **يُوفِي** to set things right **إِصْلَاحًا** they both wish
 Allah **اللَّهُ** reconciliation **بَيْنَهُمَا** indeed **إِنَّ** between them
 Allah **كَانَ** is **عَلِيمًا** All-Knower **خَبِيرًا** (of every thing) Aware
 and do not **وَلَا** Allah **اللَّهُ** and you serve (worship) **وَأَعْبُدُوا**
 and to **تُشْرِكُوا** anything **شَيْعًا** with Him **بِهِ** you associate
 and **وَالْيَتَامَىٰ** and relatives **وَالَّذِينَ** do good **إِحْسَنًا** parents
 and the needy **وَالْمَسْكِينِ** orphans **وَالْجَارِ** and the neighbour
 (who is) relative **ذِي الْقُرْبَىٰ** (who is) and the neighbour **وَالْجَارِ الْجُنُبِ**
 a stranger **وَالصَّاحِبِ** and (to) companion **بِالْجَنبِ** by your side **وَابْنِ**
 and the wayfarer **السَّبِيلِ** and those **وَمَا** and those **مَلَكَتْ** possessed **أَيْمَانُكُمْ**
 (by) your right hands **إِنَّ** indeed **اللَّهُ** Allah **لَا** dose not **يُحِبُّ**
 one who **كَانَ** is **مُخْتَالًا** proud **فَخُورًا** (and) boastful

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
 لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٦﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيقَةً النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
 وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٧﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ
 وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٨﴾

الَّذِينَ and command وَيَأْمُرُونَ are stingy يَخْلُونَ those who
 مَا and (who) hide وَيَكْتُمُونَ with stinginess الْبُخْلِ people
 His Bounty فَضْلِهِ of Allah ﷻ gave them مَا أَنَّهُمْ what
 وَأَعَدْنَا for the disbelievers لِلْكَافِرِينَ and We have prepared عَذَابًا
 مُهِينًا ۞ and those who وَالَّذِينَ a humiliating torment
 وَلَا of men النَّاسِ to be seen رِثَاءَ their wealth spend
 in Day الْيَوْمِ nor وَلَا in Allah ﷻ they believe يُؤْمِنُونَ neither
 for Satan الشَّيْطَانُ is يَكْفُرُ and who وَمَنْ the Last
 قَرِينًا him قَرِينًا (as) a companion فَسَاءَ then what a bad قَرِينًا ۞
 they would have عَلَيْهِمْ and what (harm) وَمَا companion (he has)
 the الْآخِرِ and Day الْيَوْمِ in Allah ﷻ they believed هُمَا had لَوْ
 gave them for رَزَقَهُمْ out of what وَمِمَّا and spent لَآخِرُ Last
 عَلَيْهِمَا ۞ of them اللَّهُ ﷻ and is وَكَانَ Allah ﷻ sustenance
 All-Knower

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۝ كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝ يَوْمَ يُدْعَى الَّذِينَ كَفَرُوا وَأَعَصَوْا الرَّسُولَ لَوْ سَوَّيْهِمْ
 الْأَرْضَ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

إِنَّ اللَّهَ ﷻ indeed لَا does not يَظْلِمُ wrong مِثْقَالَ (not even of)
 a good حَسَنَةً there is تَكَ and if وَإِنْ an atom ذَرَّةٍ weight (of)
 يُضْعِفُهَا He doubles it وَيُؤْتِ and gives مِنْ and لَدُنْهُ from
 Him أَجْرًا عَظِيمًا ۝ كَيْفَ a great عَظِيمًا ۝ how then إِذَا when

جَمَعْنَا We bring from كُلِّ أُمَّةٍ community these هَؤُلَاءِ on/against عَلَىكَ you and we bring وَجَمَعْنَا witness people شَهِيدًا ﴿١٠﴾ as a witness يَوْمَئِذٍ on that Day يَوْمَئِذٍ would wish يَوَدُّ on that Day كَفَرُوا disbelieved وَعَصَوْا disobeyed الرُّسُولَ and the Messenger لَوْ if سُوءٌ was levelled with them الْأَرْضُ (from) اللَّهُ they (be able to) hide يَكْتُمُونَ but (would) not وَلَا earth any matter حَدِيثًا ﴿١١﴾ Allah

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْجَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿١٢﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe لَا (do) not تَقْرَبُوا draw near الصَّلَاةَ the prayer وَأَنْتُمْ (to) while you are سُكَرَىٰ intoxicated حَتَّىٰ until تَعْلَمُوا what مَّا you know تَقُولُونَ what you utter (while you are) defiled (or in a state of sexual nor جُنُبًا impurity) إِلَّا except (when) عَابِرِي passing on سَبِيلٍ way حَتَّىٰ until تَغْتَسِلُوا you wash yourselves وَإِنْ and if كُنْتُمْ you are مَرْجَىٰ ill أَوْ or عَلَىٰ on سَفَرٍ a journey أَوْ or جَاءَ came أَحَدٌ one مِنْكُم of you from الْغَائِطِ a toilet أَوْ or لَمَسْتُمُ a sexual contact with the women فَلَمْ (with) but did not يَجِدُوا you find مَاءَ water فَتَيَمَّمُوا do Tayammum صَعِيدًا earth طَيِّبًا clean فَامْسَحُوا and your faces وَأَيْدِيكُمْ your hands and your hands إِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا Oft-Pardoning غَفُورًا ﴿١٢﴾ All-Forgiving

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿١١﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿١٢﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّمْ يَلْمَهُمُ اللَّهُ يَكْفُرْهُمْ إِلَّا قَلِيلًا ﴿١٣﴾

أَلَمْ تَرَ those who الَّذِينَ (to) you seen تَرَ have not they
 they يَشْتُرُونَ the Book الْكِتَابِ of مِّنَ a portion given
 you تَضِلُّوا that أَن and they wish وَيُرِيدُونَ error الضَّلَالَةَ purchase
 knows well أَعْلَمُ but Allah وَاللَّهُ the (Right) Path السَّبِيلَ lose
 (as a) وَلِيًّا Allah بِاللَّهِ and suffices وَكَفَى your enemies بِأَعْدَائِكُمْ
 (as a) Helper نَصِيرًا بِاللَّهِ Allah وَكَفَى Protector
 the الَّذِينَ they change يُحَرِّفُونَ are Jews هَادُوا those who
 words عَن from مَوَاضِعِهِ their places وَيَقُولُونَ and they say سَمِعْنَا
 and hear (us) وَاسْمِعْ and we disobeyed وَعَصَيْنَا we heard
 twisting لَيًّا and hearken to us وَرَاعِنَا hearkening مُسْمِعٍ without
 the (true) الَّذِينَ [in] فِي and slandering وَطَعْنَا their tongues بِأَلْسِنَتِهِمْ
 religion وَلَوْ أَنَّهُمْ they قَالُوا (had) said سَمِعْنَا we heard
 it لَكَانَ and look at us وَانْظُرْنَا and hear (us) وَاسْمِعْ and we obeyed
 and more proper وَأَقْوَمَ for them لَّهُمْ better خَيْرًا would have been
 due to their يَكْفُرْهُمْ Allah اللَّهُ cursed them لَّمْ يَلْمَهُمُ but وَلَٰكِن
 except قَلِيلًا ﴿١٣﴾

• a few

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Wali* (Protector), and Allâh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
لَنَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٦﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن
يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٧﴾

يَا أَيُّهَا O you الَّذِينَ who أُوتُوا have been given the الْكِتَابَ have been given
Scripture آمِنُوا believe بِمَا in what نَزَّلْنَا We have sent down مُصَدِّقًا confirming
لِّمَا what is مَعَكُمْ with you مِّن قَبْلِ أَن before that نَّطْمِسَ وُجُوهًا We efface
فَنَرُدَّهَا faces فَرُدَّهَا عَلَىٰ and turn them to أَدْبَارِهَا We cursed
لَعَنَّا as كَمَا We curse them لَنَلْعَنَهُمْ or أَوْ their backs
أَصْحَابَ People السَّبْتِ (of) Sabbath وَكَانَ and is أَمْرُ the
Commandment اللَّهِ (of) Allah مَفْعُولًا ﴿٤٦﴾ executed إِنَّ indeed
Allah لَا (does) not يَغْفِرُ forgive أَن that يُشْرَكَ a partner is
to Him وَيَغْفِرُ and He forgives مَا دُونَ other than ذَلِكَ
لِمَن that يُشْرِكُ and whoever وَمَن He wills يَشَاءُ to whom
associates anyone بِاللَّهِ with Allah فَقَدْ indeed افْتَرَىٰ he has
devised إِثْمًا a sin عَظِيمًا ﴿٤٧﴾ tremendous

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed. 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ بُرْهَانٌ مِّنْ بَيْنِهِمْ وَلَا يَظْلَمُونَ فَبِئْسَ مَا تَنظُرُونَ ۚ كَيْفَ يَقْرَءُونَ عَلَى اللَّهِ الْكَذِبَ
وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ۖ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّلُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَتَوْلَاهُمْ ۚ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۚ

أَلَمْ تَرَ (did) not تَرَ you see إِلَى (to) الَّذِينَ those who يُزْعُمُونَ claim
أَنَّهُمْ for themselves بِلِلَّهِ though (it is) اللَّهُ Allah بُرْهَانٌ purity
مِّنْ Bَيْنِهِمْ He pleases يَسَاءَ whom مَنْ Who purifies
وَلَا and not يَظْلَمُونَ and they will be wronged فَبِئْسَ ۚ
كَيْفَ see the least أَنظُرُونَ how يَقْرَءُونَ they invent
عَلَى against اللَّهُ Allah الْكَذِبَ a lie وَكَفَىٰ and suffices
أَلَمْ manifest ۖ it إِثْمًا to be a sin مُّبِينًا ۖ
أُوتُوا those who (to) الَّذِينَ seen
نَصِيبًا were given أُوْتُوا those who
بِالْجِبْتِ they believe يُؤْمِنُونَ the Book of الْكِتَابِ
وَالطَّلُوتِ and false deities وَيَقُولُونَ and they say
هَتَوْلَاهُمْ disbelieved (that) they are أَهْدَىٰ
أَلَمْ than الَّذِينَ those who ءَامَنُوا believed سَبِيلًا ۚ (to the
Right) Path

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīlā* (a scallish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ نَجِدَ لَهُ نَصِيرًا ۖ أَمْ هُمْ نَصِيبٌ مِّنَ الْمَالِ إِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۚ
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّا كَانُوا يَحْسُدُونَ ۚ
عَظِيمًا ۚ

أُولَٰئِكَ they are الَّذِينَ those لَعَنَهُمُ whom cursed اللَّهُ Allah وَمَنْ and
يَلْعَنِ whom يَلْعَنِ اللَّهُ curses فَلَنْ then will not نَجِدَ you find لَهُ
نَصِيرًا ۖ him نَصِيرًا ۖ or هُمْ they have نَصِيبٌ a share مِّنْ
الْمَالِ the dominion إِذَا then لَا not يُؤْتُونَ they would give النَّاسَ

or (even) a speck on the back of a date-stone ﴿٥٢﴾ people
 gave مَا أَنْتَهُمْ what مَا on people أَنَاَس do they envy
 We اللَّهُ indeed فَقَدْ His Bounty فَضْلِهِ of Allah مِنْ
 the Book الْكِتَابِ (of) Abraham إِبْرَاهِيمَ family آل gave
 a kingdom مُلْكًا and We gave them وَمَا آتَيْنَهُمْ and the Wisdom
 great عَظِيمًا ﴿٥٣﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date stone). 54. Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٤﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا
 نُصِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٥﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا
 ظَلِيلًا ﴿٥٦﴾

فَمِنْهُمْ in him بِهِ believed ءَامَنَ who مَّنْ of them (the Jews) فَمِنْهُمْ
 from him عَنْهُ turned away صَدَّ who مَّنْ and of them (were some)
 وَكَفَىٰ بِجَهَنَّمَ Hell سَعِيرًا ﴿٥٤﴾ إِنَّ indeed الَّذِينَ
 We نُصْلِيهِمْ shall سَوْفَ Our Signs بِآيَاتِنَا rejected كَفَرُوا those who
 (are) burnt نُصِجَتْ as often as كَمَا (in) Fire نَارًا shall burn them
 skins جُلُودًا We shall change them بَدَّلْنَاهُمْ their skins
 غَيْرَهَا other (than) that لِيَذُوقُوا الْعَذَابُ that they may taste
 All-Mighty عَزِيزًا is كَانَ Allah اللَّهُ indeed إِنَّ punishment
 and All-Wise حَكِيمًا ﴿٥٥﴾ وَالَّذِينَ ءَامَنُوا and those who
 الصَّالِحَاتِ We shall admit them to سَنُدْخِلُهُمْ good deeds
 جَنَّاتٍ Gardens تَجْرَىٰ مِنْ تَحْتِهَا under which الْأَنْهَارُ rivers خَالِدِينَ

abide فيها therein أبداً forever لهم for them فيها in it أزواجٌ
 spouses مُطَهَّرَةٌ pure وَنُدْخِلُهُمْ and We shall admit them to ظِلًّا
 a shelter ظليلاً ﴿٥٧﴾ with plenteous shade

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

﴿٥٧﴾ إِنَّ اللَّهَ verily الله يأمركم that أن commands you تؤدُّوا you
 deliver الْأَمَانَاتِ the trusts إِلَىٰ to أَهْلِهَا (those who are) worthy of
 وَإِذَا them (their owners) حَكَمْتُمْ and when you judge بَيْنَ
 النَّاسِ between people أن that تَحْكُمُوا you should judge بِالْعَدْلِ with
 justice إِنَّ indeed الله الله نِعِمَّا excellently يَعِظُكُمْ admonishes
 ﴿٥٨﴾ of it إِنَّ verily الله الله كَانَ All- Hearing سَمِيعًا is بَصِيرًا ﴿٥٩﴾
 you obey أَطِيعُوا believe آمَنُوا who الَّذِينَ O يَا أَيُّهَا All-Seeing
 الله وَأَطِيعُوا Allah and you obey الرَّسُولَ the Messenger وَأُولِيَ الْأَمْرِ
 those having authority مِنْكُمْ and you تَنَازَعْتُمْ then if فَإِنْ among you
 yourselves dispute في in شَيْءٍ anything فَرُدُّوهُ refer it إِلَى
 to الله وَالرَّسُولِ Allah and the Messenger إِنْ if كُنْتُمْ you تُؤْمِنُونَ
 believe بِاللَّهِ in Allah وَالْيَوْمِ الْآخِرِ the Last ذَلِكَ that خَيْرٌ
 (is) better وَأَحْسَنُ and more suitable تَأْوِيلًا ﴿٥٩﴾ (for final)

Interpretation

قَوْلًا بَلِيغًا ﴿٣٢﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٣٣﴾

كَفَّ how then إِذَا when أَصَابَتْهُمْ a مُصِيبَةٌ befalls them
 بِمَا calamity قَدَّمْتَ sent forth أَيْدِيَهُمْ their hands ثُمَّ then
 جَاءُوكَ they came to you بِحَيْثُورٍ by swearing بِاللَّهِ by
 إِنْ Allah أردنا We wanted only إِنْ only إِنْ only
 تَوْفِيقًا ﴿٣٢﴾ and reconciliation أُولَئِكَ they are الَّذِينَ those of whom
 يَعْلَمُ Allah knows مَا what فِي in (is) قُلُوبِهِمْ their hearts
 فَأَعْرِضْ عَنْهُمْ so turn away عَنْهُمْ from them وَعِظْهُمْ and admonish them
 وَقُلْ لَهُمْ and say قُلْ to them عَنْهُمْ about أَنْفُسِهِمْ themselves قَوْلًا
 بَلِيغًا ﴿٣٣﴾ penetrating وَمَا never We sent أَرْسَلْنَا and never مِنْ رَّسُولٍ
 إِلَّا a Messenger but لِيُطَاعَ that he is obeyed بِإِذْنِ Leave they
 (of) اللَّهُ Allah وَلَوْ and if أَنَّهُمْ they إِذْ when ظَلَمُوا they
 wronged أَنْفُسَهُمْ themselves جَاءُوكَ they came to you فَاسْتَغْفَرُوا
 and asked forgiveness (of) اللَّهُ Allah وَاسْتَغْفَرَ and asked
 forgiveness لَهُمْ for them الرَّسُولُ the Messenger لَوَجَدُوا they
 Allah تَوَّابًا All-Forgiving رَحِيمًا ﴿٣٣﴾ Most Merciful

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves. 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allâh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ do not by your Lord but no
 حَتَّى يُحَكِّمُوكَ in what they make you judge until
 بَيْنَهُمْ rose (disputes) and ثُمَّ لَا يَجِدُوا
 فِي أَنْفُسِهِمْ themselves حَرَجًا on what they find
 قَضَيْتَ and submit (accept) وَيُسَلِّمُوا you have decided
 وَأَنَّا كَتَبْنَا عَلَيْهِمْ had enjoined We and if وَلَوْ with full submission
 أَوْ أَنْفُسَكُمْ you kill that upon them
 مِنْ دِيَارِكُمْ leave (from) your homes مَا فَعَلُوهُ not they would
 إِلَّا قَلِيلٌ but/except very few of them وَمِنْهُمْ
 فَعَلُوا they had done مَا if they were admonished
 خَيْرًا better لَهُمْ it would have been of it
 تَثْبِيثًا and (would have) added (to their) firmness

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَإِذَا لَآتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلِيمًا ﴿٧٠﴾

وَإِذَا لَآتَيْنَهُمْ from We would have given them and then
 أَجْرًا عَظِيمًا a great reward
 وَلَهَدَيْنَهُمْ (to the) Way مُسْتَقِيمًا Straight and
 وَحَسُنَ have guided them

وَأُولَئِكَ and the Messenger وَالرَّسُولُ Allah obeys يُطِيعُ whoso they مَعَ (will be) with الَّذِينَ those أَنْعَمَ (His) Blessings bestowed Allah عَلَيْهِمْ upon them مِنَ of النَّبِيِّينَ the Prophets وَالصَّادِقِينَ and the truthful وَالشَّهَدَاءَ and the martyrs وَالصَّالِحِينَ and the righteous وَحَسَنَ righteously excellent أُولَئِكَ and how these are رَفِيقًا ﴿١٩﴾ companions ذَلِكَ (is) الْفَضْلُ the Bounty مِنَ the Allah وَكَفَى Allah and suffices بِاللَّهِ Allah عَلِيمًا ﴿٢٠﴾ (as) All-Knower

67. And indeed We should then have bestowed upon them a great reward from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ يَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who خُذُوا believe حِذْرَكُمْ you take precautions فَانفِرُوا advance ثُبَاتٍ and in groups أَوْ or انفِرُوا advance جَمِيعًا ﴿٧١﴾ all together وَإِنْ and indeed مِنْكُمْ and أَصَابَتْكُمْ then if لَيُبَطِّئَنَّ he who لَمَنْ bestowd (His) أَنْعَمَ indeed قَدْ he said قَالَ a calamity مُصِيبَةٌ Blessings اللَّهُ Allah عَلَيَّ upon me إِذْ that لَمْ not أَكُنْ I was مَعَهُمْ with them شَهِيدًا ﴿٧٢﴾ present وَلَئِنْ and if أَصَابَكُمْ befell you فَضْلٌ the Bounty مِنَ from اللَّهِ Allah لَيَقُولَنَّ he would say كَأَنْ as if لَمْ (had) not بَيْنَكُمْ there been وَبَيْنَهُ between you مَوَدَّةٌ him an affection يَلْبِسَنِي would that كُنْتُ I had been مَعَهُمْ success فَوْزًا then I should have achieved فَافُوزَ with them عَظِيمًا ﴿٧٣﴾ a great

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them." 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ﴿٧١﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴾ ﴿٧٢﴾

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ ﴾ let fight (of) Allah the Way in ﴿ الَّذِينَ يَشْرُونَ ﴾ those who sell life الدُّنْيَا (of this) world ﴿ بِالْآخِرَةِ ﴾ in exchange of the Hereafter ﴿ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ ﴾ and whoever fights in the Cause of Allah, and is killed or gets victory, ﴿ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ﴿٧١﴾ We grant him soon shall a great reward ﴿ وَمَا لَكُمْ لَا تُقَاتِلُونَ ﴾ and what is wrong with you that you fight not in the Cause of Allah, ﴿ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ ﴾ (of) Allah the Way in (that) you fight for weak (and oppressed) men, women and children, ﴿ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ﴾ Our Lord! say who bring us out of this town whose people are oppressors, ﴿ وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا ﴾ and appoint for us one who will protect, and raise for us from You one who will help. ﴿ وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴾ ﴿٧٢﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

الَّذِينَ آمَنُوا those who believe in fight in the Way of Allah (of) Allah and those who كَفَرُوا disbelieve in fight so you fight in the way of the طَّاغُوتِ (of) Taghut (Satan) أَوْلِيَاءَ friends of الشَّيْطَانِ (of) Satan friends of الشَّيْطَانِ (of) Satan is ضَعِيفًا ﴿٧٦﴾ weak أَلَمْ have not تَرَ you seen those الَّذِينَ (to) those قِيلَ (when) it was said لَهُمْ (when) it was said كُفُّوا to them hold back أَيْدِيَكُمْ your hands وَأَقِيمُوا and establish الصَّلَاةَ the prayer and pay الزَّكَاةَ Zakat but when فَلَمَّا when كُتِبَ was enjoined عَلَيْهِمُ was enjoined عَلَيْهِمُ a group of them فَرِيقٌ then إِذَا the fighting الْقِتَالَ upon them يَخْشَوْنَ fear النَّاسَ men كَخَشْيَةِ as (they) fear اللَّهِ Allah أَوْ or أَشَدَّ or even greater خَشْيَةً fear وَقَالُوا and they said رَبَّنَا our Lord لِمَ why كَتَبْتَ have You ordained عَلَيْنَا on us الْقِتَالَ the fighting لَوْلَا why did not أَخَّرْتَنَا you defer it for us إِلَى for أَجَلٍ another period قَرِيبٍ (is) little قَلِيلٌ (of) (this) world الدُّنْيَا enjoyment say قُلْ close وَالْآخِرَةُ and the Hereafter خَيْرٌ (is) better لِمَنِ for whoever اتَّقَى fears Allah وَلَا fears and not يُظْلَمُونَ you shall be wronged فَتِيلًا ﴿٧٧﴾ in the least

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan); ever feeble indeed is the plot of *Shaitân* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatîlâ* (a scallish thread in the long slit of a date stone).

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قَالِ هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

أَيْنَمَا تَكُونُوا wherever you may be يُدْرِكَكُمُ death will overtake you وَلَوْ even if you are in بُرُوجٍ towers مُّشِيدَةٍ built up lofty and if تُصِيبَهُمْ a good حَسَنَةٌ happens to them يَقُولُوا they say هَذِهِ this (is) from عِنْدِ اللَّهِ (is) from Allah وَإِنْ and if تُصِيبَهُمْ an evil they say يَقُولُوا an evil they say هَذِهِ this (is) from عِنْدِكَ (is) from you قُلْ say all مِنْ عِنْدِ اللَّهِ (is) from Allah قَالِ these people لَا do not يَكَادُونَ they seem يَفْقَهُونَ to understand حَدِيثًا ﴿٧٨﴾ any word مَا whatever أَصَابَكَ and whatever حَسَنَةٍ of good فَمِنَ (is) from اللَّهِ Allah وَمَا of evil نَفْسِكَ (is) from عِنْدِكَ you yourself وَأَرْسَلْنَاكَ and We have sent you لِلنَّاسِ for mankind رَسُولًا as a Witness شَهِيدًا ﴿٧٩﴾ and suffices بِاللَّهِ Allah

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُنِيبُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْفَرِيقَانِ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

مَنْ who يُطِيعِ the Messenger الرَّسُولَ has indeed أَطَاعَ the Messenger وَمَنْ Allah obeyed تَوَلَّى and who فَمَا turned away كَثِيرًا ﴿٨٠﴾ as a keeper حَفِظًا ﴿٨١﴾

وَقَوْلُوبُ and they say طَاعَةٌ obedience فَإِذَا but
 spends night بِرَبِّكَ they leave مِنْ عِنْدِكَ your presence بَيْنَ when
 طَائِفَةٌ (planning) a group مِنْهُمْ of them غَيْرَ other than الَّذِي
 what تَقُولُ you say وَاللَّهُ and يَكْتُبُ records مَا
 يَنْتَوُونَ (in planning) they spend night فَأَعْرِضْ so turn عَنْهُمْ (from)
 and suffices وَتَوَكَّلْ them and put your trust عَلَى in اللَّهِ Allah وَكَفَى
 بِاللَّهِ Allah وَكَيْلًا ﴿٨١﴾ as a trustee أَلَا do they not يَتَذَكَّرُونَ ponder
 over الْقُرْآنُ the Quran وَلَوْ and كَانَ been مِنْ عِنْدِ from غَيْرِ
 other than اللَّهِ Allah لَوَجَدُوا certainly they would have found فِيهِ
 in it كَثِيرًا ﴿٨٢﴾ many contradictions

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨١﴾ فَقَدِيلٌ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرِضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٢﴾

وَإِذَا جَاءَهُمْ and whenever جَاءَهُمْ comes to them أَمْرٌ a matter مِنْ of
 الْأَمْنِ peace أَوْ or الْخَوْفِ fear أَذَاعُوا they spread بِهِ it وَلَوْ it
 رَدُّوهُ but had إِلَى to الرَّسُولِ the Messenger وَإِلَى
 أُولِي الْأَمْرِ those having authority مِنْهُمْ among them لَعَلِمَهُ
 يَسْتَنْبِطُونَهُ those who الَّذِينَ would have been known by
 and had not (there وَلَوْلَا from them مِنْهُمْ (right conclusions)
 and His رَحْمَتُهُ on you عَلَيْكُمْ (of) Allah اللَّهُ Bounty been)
 Mercy لَا تَكُفُّ certainly you would have followed الشَّيْطَانَ Satan

إِلَّا but قَلِيلًا ﴿٨٣﴾ a few فَقَاتِلْ in فِي so fight سَبِيلِ the Way اللَّهُ for (of) Allah لَا not تُكَلَّفُ (you are) accountable إِلَّا but نَفْسَكَ for yourself وَخَوِّضْ and rouse الْمُؤْمِنِينَ the believers عَسَى maybe اللَّهُ أَن Allah أَنْ that يَكُفَّ restrain بَأْسَ evil الَّذِينَ (of) those who كَفَرُوا in might بَأْسًا (is) Stronger and Allah وَأَشَدُّ disbelieved in punishing تَنْكِيلًا ﴿٨٤﴾ and Stronger وَأَشَدُّ

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.
84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِينًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

مَنْ whoever يَشْفَعْ intercedes شَفْعَةً intercession حَسَنَةً a good يَكُنْ he shall have لَهُ a share نَصِيبٌ of it وَمَنْ and يَكُنْ whoever يَشْفَعْ intercedes شَفْعَةً intercession سَيِّئَةً an evil يَكُنْ He shall have لَهُ for him كِفْلٌ burden مِنْهَا of it وَكَانَ and is اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ thing مُقِينًا ﴿٨٥﴾ Reckoner وَإِذَا and you greet حَيُّيْتُمْ when بِتَحِيَّةٍ with a greeting فَحَيُّوا greet بِأَحْسَنَ better مِنْهَا than that أَوْ or رُدُّوهَا return it (equally) إِنَّ indeed اللَّهُ Allah كَانَ is عَلَى over كُلِّ every شَيْءٍ thing حَسِيبًا ﴿٨٦﴾ Account-Taker اللَّهُ Allah لَا (there is) no إِلَهَ god إِلَّا هُوَ but هُوَ Him لِيَجْمَعَ بَيْنَكُمْ He would certainly gather you together إِلَى to يَوْمِ Day الْقِيَامَةِ (of) Resurrection لَا (there is) no رَيْبَ doubt فِيهِ in it وَمَنْ (about which) أَصْدَقُ and who (is) truer مِنْ than اللَّهُ Allah حَدِيثًا ﴿٨٧﴾ in statement

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. 87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ وَذُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٨﴾

﴿فَمَا﴾ then what (is the matter) *لَكُمْ* with you *فِي* regarding the hypocrites *الْمُنَافِقِينَ* *فِتْنَةٍ* (you have become) two parties *وَاللَّهُ* they *كَسَبُوا* for what *بِمَا* cast them back *أَرَكْسَهُمْ* when Allah whom *مَنْ* you guide *تَهْدُوا* that *أَنْ* do you want *أُرِيدُونَ* earned lets go astray *أَضَلَّ* Allah *وَمَنْ* and whom *يُضِلِّ* lets go astray *اللَّهُ* Allah *فَلَنْ* you find *تَجِدَ* will not *لَهُ* for him *سَبِيلًا* a way *وَذُوا* they wish *لَوْ* if *تَكْفُرُونَ* you disbelieve *كَمَا* as *كَفَرُوا* they so do *فَلَا* alike (equal) *سَوَاءً* and you become *فَتَكُونُونَ* disbelieve *لَنْ* not *تَتَّخِذُوا* you take *مِنْهُمْ* from them *أَوْلِيَاءَ* friends *حَتَّىٰ* till *يُهَاجِرُوا* but if *فَإِنْ* (of) Allah *اللَّهُ* the Way *سَبِيلِ* in *فِي* they emigrate *وَأَقْتُلُوهُمْ* seize them *فَخُذُوهُمْ* they turn back *حَيْثُ* and kill them *وَجَدْتُمُوهُمْ* wherever you find them *وَلَا* (and) neither *تَتَّخِذُوا* you take *مِنْهُمْ* from them *وَلِيًّا* a friend *وَلَا* nor *نَصِيرًا* a helper

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad ﷺ). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْنَلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقْنَلُوكُمْ فَلِنْ أَعْتَزَلُوكُمْ فَلَمْ يَقْتُلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

إِلَّا الَّذِينَ يَصِلُونَ those who join (to) قَوْمٍ a group بَيْنَكُمْ between you and بَيْنَهُمْ between them مِيثَاقٌ (is) a treaty أَوْ or جَاءُوكُمْ those who come to you حَصِرَتْ restraining صُدُورُهُمْ they fight يَقْنَلُوا or أَوْ they fight you يَقْتُلُوكُمْ that أَنْ breasts He would لَسَلَّطَهُمْ Allah الله willed شَاءَ and had وَلَوْ their people and they would فَلَقْنَلُوكُمْ over you عَلَيْكُمْ have given them power فَلِنْ they withdraw from you أَعْتَزَلُوكُمْ so if have fought you فَلَمْ they withdraw from you وَأَلْقُوا fight against you إِلَيْكُمْ (to) and offer السَّلَامَ you peace فَمَا then has not جَعَلَ Allah الله made لَكُمْ a way سَبِيلًا ﴿٩٠﴾ against them عَلَيْهِمْ for you

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ مَآخِرِينَ يَرِيدُونَ أَنْ يُأْمِنُوكُمْ وَيَأْمِنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْلُبُوا قَوْمَهُمْ حَيْثُ تَقِفُوهُمْ وَأَوَلَتِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

سَتَجِدُونَ you will find مَآخِرِينَ others يَرِيدُونَ who wish أَنْ that يُأْمِنُوكُمْ they be secure from قَوْمَهُمْ they be secure from وَيَأْمِنُوا قَوْمَهُمْ their people كُلٌّ whenever رَدُّوا they are returned إِلَى to الْفِتْنَةِ a mischief/temptation أُرْكَسُوا they plunge فِيهَا into it فَإِنْ so if فَلَمْ did not يَعْتَزِلُوكُمْ they withdraw from you وَيُلْقُوا and offer إِلَيْكُمْ their hands وَيَكْفُوا peace وَيَكْفُوا أَيْدِيَهُمْ and they hold فَخُذُوهُمْ then seize them وَأَقْلِبُوا قَوْمَهُمْ and kill them حَيْثُ wherever

We have جَعَلْنَا and those people وَأُولَئِكَكُمْ you find them تَوَفَّنَاهُمْ
 a مُبَيِّنًا sanction سُلْطَانًا against them عَلَيْهِمْ for you لَكُمْ made
 clear clear

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ
 إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ
 كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ
 لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩١﴾

he يَقْتُلُ that أَنْ for a believer لِمُؤْمِنٍ it is كَانَتْ and not
 and وَمَنْ by mistake خَطَاً except إِلَّا a believer مُؤْمِنًا kills
 whoever قَتَلَ killed مُؤْمِنًا a believer خَطَاً by mistake فَتَحْرِيرُ
 a (of) person (slave) رَقَبَةٍ then (upon him) freedom
 his أَهْلِهِ to إِلَىٰ be paid مُسَلَّمَةٌ and blood-money وَدِيَةٌ believing
 family إِلَّا except أَنْ that يَصَدَّقُوا they remit it as a charity فَإِنْ
 to you لَكُمْ enemy عَدُوٍّ people قَوْمٍ from مِنْ he is كَانَتْ and if
 وَهُوَ and he is مُؤْمِنٌ a believer فَتَحْرِيرُ then freedom رَقَبَةٍ
 he is كَانَتْ and if وَإِنْ (of) a believing مُؤْمِنَةٍ person (slave)
 and between بَيْنَكُمْ وَبَيْنَهُمْ people بَيْنَكُمْ from قَوْمٍ
 them مِيثَاقٌ (is) a covenant فَدِيَةٌ then blood-money مُسَلَّمَةٌ be
 slave رَقَبَةٍ and freedom وَتَحْرِيرُ his family أَهْلِهِ to إِلَىٰ paid
 find it يَجِدُ did not لَمْ but who فَمَنْ (of) a believing مُؤْمِنَةٍ
 (for) two شَهْرَيْنِ then fasting (he should fast) فَصِيَامٌ (possible)
 months مُتَتَابِعَيْنِ consecutive تَوْبَةً (seeking) repentance مِنَ
 All-Knowing اللَّهُ Allah وَكَانَ and is عَلِيمًا All-Wise
 حَكِيمًا ﴿٩١﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعُذِّبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا ﴿١٦﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ
مِنْ قَبْلُ فَمَنْ أَكَلَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٧﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا a believer kills intentionally and whosoever
 to abide (is) Hell جَهَنَّمَ his reward فَجَزَاؤُهُ intentionally
 Allah and became angry وَعَظِيبَ in it (therein) forever فِيهَا
 and He has prepared وَأَعَدَّ and cursed him وَلَعَنَهُ with him
 O عَذَابًا for him لَكُمْ a great (severe) عَظِيمًا punishment
 you go forth (to) صَرِيحًا when believe إِذَا who عَامِلًا you
 you discern فَتَيَّنُوا (of) Allah the Way سَبِيلِ in fight) فِي
 offers إِلَيْكُمْ to whoever لِمَنْ you say فَقُولُوا and do not
 a مُؤْمِنًا you are not لَسْتَ greetings of peace السَّلَامَ (to) you
 (of) advantage عَرَضَ seeking تَبْتَغُونَ believer
 Allah then has فَوْنَدَ (of this) world الدُّنْيَا life
 you were كُنْتُمْ like this كَذَلِكَ abundant كَثِيرَةً booties
 upon you عَلَيْكُمْ Allah but then graced فَمِنْ before قَبْلُ
 of what إِمَّا is كَانَ Allah certainly إِنْ so discern فَتَيَّنُوا
 Well-Aware خَبِيرًا you do تَقْمَلُونَ

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٤﴾

of those who sit (are) equal لَا يَسْتَوِي the believers الْمُؤْمِنِينَ except غَيْرُ أُولِي الضَّرَرِ those who are (disabled) handicapped وَالْمُجَاهِدُونَ in the Way سَبِيلِ and those who strive وَالْمُجَاهِدُونَ (of) Allah اللَّهُ with their wealth وَأَمْوَالِهِمْ وَأَنْفُسِهِمْ and their lives فَضَّلَ Allah has exalted those who strive الْمُجَاهِدِينَ Allah اللَّهُ wealth وَأَنْفُسِهِمْ and their lives عَلَى over the قَاعِدِينَ those who sit and unto each وَكُلًّا in rank دَرَجَةً Allah الْحُسْنَىٰ good وَفَضَّلَ and has graced اللَّهُ Allah الْمُجَاهِدِينَ those who sit أَجْرًا those who strive عَلَى over the قَاعِدِينَ great عَظِيمًا ﴿٩٤﴾ reward

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.

دَرَجَتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٥﴾ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتَ مَاؤُنْهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٦﴾ وَلَا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٧﴾

and رَحْمَةً and forgiveness وَمَغْفِرَةً from Him رَتَبَاتٍ ranks
 Most رَحِيمًا All-Forgiving اللَّهُ Allah and is وَكَانَ Mercy
 إِنَّ Merciful الَّذِينَ verily تَوَفَّاهُمْ those whom أَلَمَّاكَ caused death
 أَنفُسِهِمْ while they are wronging ظَالِمِينَ the angels
 قَالُوا they said قَالُوا you were كُنْتُمْ in what (condition)?
 قَالُوا the land الْأَرْضُ in oppressed مُسْتَضْعِفِينَ we were
 أَرْضُ Allah (of) اللَّهُ land was أَتَى is not أَلَمْ said
 قَالُوا those people فَأُولَئِكَ in it فِيهَا to emigrate فَبَهِجُوا enough
 مَصِيرًا an evil destination هَٰؤُلَاءِ their abode جَهَنَّمَ (is) Hell
 إِلَّا destination إِلَّا مِنَ the oppressed ones except الْمُسْتَضْعِفِينَ
 وَالنِّسَاءَ men وَالْوِلْدَانَ and children لَا يَسْتَطِيعُونَ and women
 سَبِيلًا (their) way هَدَيْنَهُمْ and cannot وَلَا a plan

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

قَالُوا لَكَ عَسَىٰ أَنْ يَغْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا عَفُورًا ﴿٩٦﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا
 وَسَعَةً وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾
 وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ
 عَدُوًّا مُبِينًا ﴿٩٨﴾

He pardons عَسَىٰ that أَنْ Allah اللَّهُ maybe these people قَالُوا لَكَ
 عَنْهُمْ وَكَانَ them اللَّهُ Allah and is عَفُورًا All-Pardoning عَفُورًا ﴿٩٦﴾
 وَمَنْ يُهَاجِرْ and he who هَاجِرًا in سَبِيلِ emigrates
 (of) اللَّهُ Allah Way يَجِدْ will find فِي الْأَرْضِ the land مُرْعًا
 and abundant resources وَسَعَةً many كَثِيرًا places of refuge

طَائِفَةٌ group طَائِفَةٌ (who) has not other group طَائِفَةٌ come up
 and let them طَائِفَةٌ (yet) prayed طَائِفَةٌ with you طَائِفَةٌ to pray طَائِفَةٌ
 wish طَائِفَةٌ and their arms طَائِفَةٌ and their arms طَائِفَةٌ take
 طَائِفَةٌ you neglect طَائِفَةٌ if طَائِفَةٌ disbelieve طَائِفَةٌ those who طَائِفَةٌ
 then they طَائِفَةٌ and your baggage طَائِفَةٌ your arms طَائِفَةٌ
 but طَائِفَةٌ (in) a single طَائِفَةٌ rush طَائِفَةٌ upon you طَائِفَةٌ swoop
 طَائِفَةٌ (there is) no طَائِفَةٌ blame طَائِفَةٌ on you طَائِفَةٌ if طَائِفَةٌ كان was
 you طَائِفَةٌ or طَائِفَةٌ rain طَائِفَةٌ due to طَائِفَةٌ inconvenience طَائِفَةٌ with you
 your arms طَائِفَةٌ you lay aside طَائِفَةٌ that طَائِفَةٌ sick طَائِفَةٌ are
 طَائِفَةٌ وَخَذُوا but take طَائِفَةٌ precaution for yourselves طَائِفَةٌ إِنَّ verily الله
 الله أعدَّ has prepared طَائِفَةٌ للكافرين for the disbelievers طَائِفَةٌ عَذَابًا
 a humiliating طَائِفَةٌ torment

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٢﴾ وَلَا تَهَيَّأُوا فِي آبِعَاءِ الْقَوْمِ ۖ إِنْ تَكُونُوا تَأْمِنُونَ فَإِنَّهُمْ يَأْمِنُونَ
 كَمَا تَأْمِنُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٣﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ you have finished قَضَيْتُمُ and when قَضَيْتُمُ
 فَادْكُرُوا الله remember قَضَيْتُمُ Allah قِيَمًا standing قِيَمًا and sitting قِيَمًا وَعَلَىٰ
 you جُنُوبِكُمْ and (lying) on جُنُوبِكُمْ and when قَضَيْتُمُ اطْمَأْنَنْتُمْ
 the prayer الصَّلَاةَ verily إِنَّ prayer الصَّلَاةَ offer قَضَيْتُمُ are secure
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا the believers كِتَابًا مَوْقُوتًا

pursuit **الْقَوِّمَ** in **فِي** be weak **وَلَا** and do not **at fixed time**
تَأْلَمُونَ you are **تَكُونُوا** if **إِنْ** (of these) people (the enemy)
تَأْلَمُونَ as **كَمَا** suffering **بِالْأَلَمِ** they (too) are suffering
مَا Allah **اللَّهُ** from **مِنْ** while you hope **وَتَرْجُونَ** you are suffering
لَا what **يَرْجُونَ** do not **وَكَانَ** they hope **وَاللَّهُ** Allah **عَلِيمًا**
 All-Wise **حَكِيمًا** All-Knowing

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَتَعْلَمَ بَيْنَ النَّاسِ مَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَافِينَ خَصِيمًا
وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا وَلَا تَجِدُ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
 كَانَ خَوَّانًا أَثِيمًا **يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ**
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

إِنَّا أَنْزَلْنَاهُ surely **إِلَيْكَ** We have sent down **لِنَتَعْلَمَ** Book
بِالْحَقِّ so that you may judge **لِنَتَعْلَمَ** with the truth **بَيْنَ**
النَّاسِ between **مَا** the people **أَرَبَكَ** with what **اللَّهُ** has shown you
وَلَا Allah **تَكُنَ** and do not **لِلْخَافِينَ** you be
خَصِيمًا and seek forgiveness of **وَأَسْتَغْفِرِ اللَّهَ** a pleader
إِنَّ indeed **اللَّهُ** Allah **كَانَ** is **غَفُورًا** Most
رَحِيمًا Merciful **وَلَا** and do not **تَجِدُ** argue **عَنِ الَّذِينَ** for
يَخْتَانُونَ deceive **أَنْفُسَهُمْ** themselves **إِنَّ** indeed **اللَّهُ** Allah **لَا**
يُحِبُّ not **مَنْ** like **كَانَ** anyone who **خَوَّانًا** treacherous (and)
يَسْتَخْفُونَ sinful **يَسْتَخْفُونَ** they may hide **مِنَ النَّاسِ** from **وَلَا**
 as He (is) **وَهُوَ** Allah **يَسْتَخْفُونَ** but cannot **مِنْ** they hide

مَعَهُمْ with them إِذْ when يُبَيِّنُونَ they plot by night مَا what لَا does not رَضِيَ He approve مِنْ of/in الْقَوْلِ words وَكَانَ and is اللَّهُ Encompasser مُحِيطًا they do يَعْمَلُونَ of what بِمَا Allah

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

هَآأَنَآ هَآؤَلَا جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۖ وَمَنْ يَعْمَلْ سُوْءًا أَوْ يَظْلِمِ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۖ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۖ

هَآأَنَآ you are هَآؤَلَا those who جَدَلْتُمْ argued عَنْهُمْ for them فِي in الْحَيَاةِ الدُّنْيَا life of الدُّنْيَا (this) world فَمَنْ but who يُجَادِلُ shall (with) اللَّهَ اللَّه argue عَنْهُمْ Allah عَنْهُمْ for them يَوْمَ the Day (on) الْقِيَمَةِ over them عَلَيْهِمْ will be يَكُونُ who or أَمْ (of) Resurrection وَكِيلًا ۖ (their) defender وَمَنْ who يَعْمَلْ does سُوْءًا evil أَوْ or يَظْلِمِ wrongs نَفْسَهُ himself ثُمَّ then يَسْتَغْفِرِ he seeks اللَّهَ forgiveness of يَجِدِ Allah غَفُورًا Allah رَحِيمًا All-Forgiving وَمَنْ Most Merciful يَكْسِبْ and whoever يَكْسِبُ only فَإِنَّمَا a sin إِثْمًا earns (commits) عَلَى he earns نَفْسِهِ against وَكَانَ and is اللَّهَ Allah عَلِيمًا All-Knowing حَكِيمًا All-Wise ۖ

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

وَمَنْ يَكْسِبْ a sin or إِثْمًا or a fault خَطِيئَةً commits and whoever ثُمَّ then يَرْمِ it بِرِيئًا (to) an innocent (person) فَقَدِ indeed احْتَمَلَ he burdened (himself) بُهْتَانًا with false charge وَإِثْمًا and sin مُبِينًا ﴿١١٢﴾ and had not been وَلَوْلَا flagrant فَضْلُ the Grace of Allah عَلَيْكَ (of) Allah وَرَحْمَتُهُ upon you and His Mercy لَهَمَّتْ they will يُضِلُّوكَ that of them مِنْهُمْ a group طَائِفَةٌ decided except إِلَّا they mislead يُضِلُّونَ but did not وَمَا mislead you أَنْفُسَهُمْ themselves وَمَا and did not يَضُرُّونَكَ they harm you مِنْ شَيْءٍ to you اللَّهُ Allah and has sent down وَأَنْزَلَ in the least and taught you الْكِتَابَ the Book وَالْحِكْمَةَ and the Wisdom وَعَلَّمَكَ you مَا what لَمْ did not تَكُنْ you تَعْلَمُ know وَكَانَ and is فَضْلُ the Grace of Allah عَلَيْكَ (of) Allah عَظِيمًا Great

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ ﴿١١٤﴾ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولَوْنِ مَا تَوَلَّوْا وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

﴿لَا﴾ (there is) no **خَيْرٌ** good **فِي** in **كَثِيرٍ** most **مِنْ** of **تَجْوِزِهِمْ** in their secret talks **إِلَّا** except **مَنْ** he who **أَمَرَ** commanded **بِصَدَقَةٍ** in charity **أَوْ** or **مَعْرُوفٍ** good deeds **أَوْ** or **إِصْلَاحٍ** conciliation **بَيْنَ** between **النَّاسِ** people **وَمَنْ** and who **يَفْعَلُ** does **ذَلِكَ** this **ابْتِغَاءَ** seeking **مَرْضَاتِ** Pleasure **اللَّهِ** Allah **فَسَوْفَ** (of) then shall **تُؤْتِيهِ** We give him **أَجْرًا** great **عَظِيمًا** reward **وَمَنْ** and whosoever **يُشَاقِقِ** opposes **الرَّسُولَ** the Messenger **مِنْ بَعْدِ** after **مَا** what **نَبَيَّنَ** had become clear **لَهُ** to him **الْهُدَى** the guidance **وَيَتَّبِعِ** and follows **غَيْرَ** other than **سَبِيلِ** way **الْمُؤْمِنِينَ** the believers **فَوَلِّهِ** (of) We **تُؤْتِيهِ** We will burn **وَلْيُصْلِهِ** he has turned **مَا** what **تَوَلَّى** will turn him to **جَهَنَّمَ** him (in) **وَسَاءَتْ** Hell **وَمَا** and what an evil **مَصِيرًا** destination (it is) **إِنَّ** verily **اللَّهَ** Allah **لَا** does not **يَغْفِرُ** forgive **أَنْ** that **يُشْرَكَ** someone is associated **بِهِ** with Him **وَيَغْفِرُ** but He **لِمَنْ** to whom **مَا** forgives **وَمَا** what (is) **دُونَ** other than **ذَلِكَ** that **يُشْرِكُ** associates others **وَمَنْ** and who **يَشَاقِقِ** He wills **فَإِنَّ** Allah **فَقَدْ** indeed **ضَلَّ** he is mislead **مَضَلًّا** misleading **بَعِيدًا** far away

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! 116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٦﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا يُخِذَنَّ مِنْ عِبَادِكَ نَفِيسًا مَفْرُوضًا ﴿١١٧﴾ وَلَا ضُلَّةً لَهُمْ وَلَا أَمِينًا لَهُمْ وَلَا مَرْثَةً فَلْيُبَيِّنْ لَهُمْ مَا آذَنُوا لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرِي وَلَا تَعْصُوا أَمْرِي فَلْيُحَذِّرْ بَيْنَهُمْ أَنْ يَنْتَحِلُوا شَيْئًا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٨﴾

but **إِلَّا** besides Him **يَدْعُونَ** they invoke **فَإِنْ** do not **بِشَيْءٍ** but **يَدْعُونَ** they invoke **وَأَنَّ** females **وَقَالَ** and **اللَّهُ** Allah cursed him **فَإِنَّ** rebellious **قَالَ** Satan **وَأَتَّخِذَنَّ** he said **مِنْ** I will take **عِبَادَكَ** Your slaves **وَأُضِلُّنَّهُمْ** and I will mislead them **مَقْرُوضًا** appointed **وَلَأَمْرِتَنَّهُمْ** and I will arouse in them false desires **وَلَأَمْرِتَنَّهُمْ** and they will cut off **وَأَذَاتُ** ears **وَلَأَمْرِتَنَّهُمْ** and I will order them **وَلَأَمْرِتَنَّهُمْ** the cattle **وَمَنْ** and who **يَسْخِطُ** change **وَاللَّهُ** Allah creation **وَالَّذِي** Satan **وَالَّذِي** as a guardian **وَالَّذِي** besides **وَالَّذِي** he has suffered **وَالَّذِي** certainly **وَالَّذِي** Allah **وَالَّذِي** a manifest

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel! 118. Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves. 119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely, suffered a manifest loss.

وَيَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَخْرُجُونَ عَنْهَا مَحِيصًا ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۚ

and arouses in them **وَيُمَنِّيهِمْ** he makes promises to them **وَيَعِدُهُمْ** promise them **وَمَا** false desires **بِشَيْءٍ** but **وَالَّذِينَ** Satan **وَالَّذِينَ** these people **وَالَّذِينَ** deception **وَالَّذِينَ** from it **وَالَّذِينَ** they will find **وَالَّذِينَ** and not **وَالَّذِينَ** is Hell **وَالَّذِينَ** abode **وَالَّذِينَ** but those who **وَالَّذِينَ** an escape **وَالَّذِينَ** believed **وَالَّذِينَ** We shall admit them **وَالَّذِينَ** good deeds **وَالَّذِينَ** and did

جَنَّاتٍ (to) Gardens تجري flowing مِنْ تَحْتِهَا under which الْأَنْهَارُ streams
 خَالِدِينَ therein أَبَدًا forever وَعَدَ they will abide
 اللَّهُ Promise (of) Allah حَقًّا is truth وَمَنْ and who أَصْدَقُ (is)
 in utterance قِيلًا Allah than مِنْ truer

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân's* (Satân) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none.)

لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٢﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٣﴾

لَيْسَ neither بِأَمَانِيَّتِكُمْ your desires وَلَا nor أَمَانِي desires (of) أَهْلِ
 الْكِتَابِ People (of) the Scripture مَنْ whoever يَعْمَلْ does سُوءًا
 evil يُجْزَى shall be requited بِهِ for it وَلَا and not يَجِدْ he will
 find لَهُ for him مِنْ دُونِ besides اللَّهُ Allah وَلِيًّا any protector وَلَا
 (and not) or نَصِيرًا ﴿١٢١﴾ وَمَنْ any helper وَمَنْ whoever يَعْمَلْ does
 مِنَ الصَّالِحَاتِ good deeds مِنْ (of)/whether ذَكَرٍ male أَوْ or أَنثَىٰ
 female وَهُوَ and he مُؤْمِنٌ (is) a believer فَأُولَٰئِكَ these people
 يَدْخُلُونَ would enter الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ
 (even) a speck on the back of a date-stone نَقِيرًا ﴿١٢٢﴾ be wronged
 وَمَنْ and who أَحْسَنُ can be better دِينًا in religion مِمَّنْ than he
 who أَسْلَمَ submitted وَجْهَهُ His face لِلَّهِ to Allah وَهُوَ to
 مُحْسِنٌ (is) righteous وَاتَّبَعَ and followed مِلَّةَ religion إِبْرَاهِيمَ (of)
 Abraham حَنِيفًا the upright وَاتَّخَذَ and took اللَّهُ Allah
 Abraham خَلِيلًا ﴿١٢٣﴾ as a friend

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٤﴾ وَتَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُولَدْنَ لَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنْ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٥﴾

وَلِلَّهِ (is) in what and for Allah (is) السَّمَوَاتِ (is) in the heavens
وَمَا (is) in and what and is the earth الْأَرْضِ (is) in and is
Allah بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٤﴾ thing of every Ever-Encompassing
وَتَسْتَفْتُونَكَ (is) in and they ask you about النِّسَاءِ women قُلِ say
Allah يُفْتِيكُمْ فِيهِنَّ (is) in and what وَمَا about them
يَتِمَّى (is) in the Book الْكِتَابِ in to you
النِّسَاءِ girls الَّتِي whom لَا not تُولَدْنَ you give them
كُتِبَ what was ordained لَهُنَّ for them وَرَغِبُونَ and you desire
أَنْ that you marry them وَالْمُسْتَضْعِفِينَ (and weak and helpless)
مِنْ الْوِلْدَانِ children وَأَنْ and that تَقُومُوا you stand
لِلْيَتَمَىٰ for orphans بِالْقِسْطِ with justice وَمَا and whatever تَفْعَلُوا
do مِنْ خَيْرٍ good فَإِنَّ Allah indeed اللَّهُ All-Aware
of it بِهِ ﴿١٢٥﴾

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited

unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَمْدُلُوا بَيْنَ الْبَنَاتِ وَتُوَحِّضَهُنَّ لَكُمْ تَبْتُلُوهُنَّ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

her husband of feared a woman and if and if
 نُشُورًا then (there is) no desertion or cruelty
 عَلَيْهِمَا blame on both of them that
 وَالصُّلْحُ a reconciliation between themselves
 the أَنْفُسُ and are swayed (is) better reconciliation
 and تُحْسِنُوا but if by greed souls
 with what is Allah then verily fear Allah
 and never will Well-Acquainted you do
 between you do justice that you be able
 so do wives even if wives
 تَمِيلُوا you incline not
 you act but if as hanging and leave her
 is Allah then indeed and fear Allah by
 عَفُورًا All-Forgiving Most Merciful

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

وَلَا يَنْفَرَقَانِ اللَّهُ كَلَّا مِنْ سَعَتِهِ. وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

وَلَا يَنْفَرَقَانِ and if they (two) separate يَنْفَرَقَانِ will make يَنْفَرِقُ His Bounty سَعَتِهِ independent اللَّهُ Allah كَلَّا مِنْ all مِنْ وَاسِعًا All-Wise حَكِيمًا All-Bounteous اللَّهُ and is وَكَانَ the السَّمَوَاتِ (is) in فِي whatever مَا and for Allah (is) وَلِلَّهِ the earth الْأَرْضِ (is) in فِي and whatever وَمَا heavens and وَلَقَدْ were given أُوتُوا those who الَّذِينَ We had advised وَصَّيْنَا verily الْكِتَابَ the Scripture مِنْ قَبْلِكُمْ before you وَإِيَّاكُمْ and to you أَنْ اتَّقُوا that you fear اللَّهُ Allah وَإِنْ and if تَكْفُرُوا you disbelieve فَإِنَّ the السَّمَوَاتِ (is) in فِي what مَا belongs to Allah اللَّهُ then verily وَمَا heavens and what فِي (is) in الْأَرْضِ the earth وَكَانَ and is اللَّهُ Allah غَنِيًّا Ever Rich حَمِيدًا Most Praise-worthy

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ. وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ. وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾ يَأْتِيهَا الَّذِينَ آمَنُوا كُوفُوا قَوْمِينَ بِالْأُسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِهِمَا فَلَاتَتَّبِعُوا هُمُومًا أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ (is) in فِي what مَا and belongs to Allah اللَّهُ the السَّمَوَاتِ (is) in فِي and what وَمَا heavens and وَكَفَى the earth الْأَرْضِ (is) in فِي

as a Defender/Disposer pf affairs **وَكَيْلًا** Allah **بِأَلَّهِ** suffices
 if **يَشَاءُ** He wills **يُذْهِبْكُمْ** He can take you away **أَيُّهَا** O الناس
 people **وَيَأْتِ** and bring **بِأَخْرِبُ** others **وَكَانَ** and is Allah **عَلَى**
 over **ذَلِكَ** that **قَدِيرًا** All-Potent **مَنْ** whoever **كَانَ يُرِيدُ** desires
 reward **ثَوَابَ** الدنيا (of) (this) world **فَوَسَدَ** then with Allah
 reward **ثَوَابُ** (is) الدنيا (of this) world **وَالْآخِرَةُ** and the Hereafter
وَكَانَ and is Allah **سَمِيعًا** All-Hearing **بَصِيرًا** All-Seeing
يَا أَيُّهَا O الذين **آمَنُوا** who believe **كُونُوا** you be **قَوَّامِينَ**
 upholder **بِالْقِسْطِ** of justice **شُهَدَاءَ** as witnesses **لِلَّهِ** for Allah **وَلَوْ**
 though (it be) **عَلَى** against **أَنْفُسِكُمْ** yourselves **أَوْ** or **الْوَالِدِينَ**
 parents **وَالْأَقْرَبِينَ** and relatives **إِنْ** if **يَكُنْ** he be **غَنِيًّا** rich **أَوْ** or
 poor **فَإِنَّ** Allah **أَوْلَى** more right **بِهِمَا** (has) than both of
 them **فَلَا** so do not **تَتَّبِعُوا** you follow **الْهَوَى** (your) desires **أَنْ**
 that **تَمْدُلُوا** justice **وَأَنْ** you do **وَأَنْ** and if **تَكُونُوا** you distort
 or **تَعْرِضُوا** you refrain **فَإِنَّ** then Allah **كَانَ** is **بِمَا** of what
 you do **خَبِيرًا** Well-Aware

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ
وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا **إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا**
ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

يَتَأْتِيَا O you الَّذِينَ who آمَنُوا believe believe بِاللَّهِ in Allah
 وَرُسُلِهِ and His Messenger and the Book الَّذِي which نَزَّلَ
 He has sent down عَلَى to رُسُلِهِ His Messenger and الْمَكْتَبِ
 the Scripture الَّذِي which أَنْزَلَ He sent down مِنْ قَبْلُ before وَمَنْ
 and whosoever يَكْفُرْ disbelieves بِاللَّهِ in Allah وَمَلَائِكَتِهِ and His
 angels وَكُتُبِهِ and His Books وَرُسُلِهِ and His Messengers وَالْيَوْمِ
 and Day الْآخِرِ the Last فَتَذَرُ then indeed ضَلَّ he is mislead
 a misleading بَعِيدًا ﴿١٣٦﴾ far away إِنَّ الَّذِينَ verily الَّذِينَ who آمَنُوا
 believe ثُمَّ then كَفَرُوا disbelieve ثُمَّ then آمَنُوا believe ثُمَّ
 then كَفَرُوا disbelieve ثُمَّ then أَزْدَادُوا increased كُفْرًا (in their)
 disbelief لَمْ يَكُنْ neither will اللَّهُ Allah يَغْفِرْ forgive لَهُمْ them
 وَلَا nor لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾ (on the Right) Way

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (right) way.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئِنَّهُمْ عَنْهُمْ
 الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
 تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْذَرْتُمُوهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
 جَمِيعًا ﴿١٤٠﴾

بَشِّرِ الْمُنَافِقِينَ give tidings (to) the hypocrites بِأَنَّ that لَهُمْ for
 عَذَابًا torment أَلِيمًا ﴿١٣٨﴾ painful الَّذِينَ those who يَتَّخِذُونَ
 take الْكَافِرِينَ the disbelievers أَوْلِيَاءَ as allies مِنْ دُونِ instead of
 الْمُؤْمِنِينَ believers أَبِئِنَّهُمْ عَنْهُمْ do they seek? الْعِزَّةَ from them
 honour فَإِنَّ verily الْعِزَّةَ the honour (is) لِلَّهِ for Allah جَمِيعًا ﴿١٣٩﴾
 together وَقَدْ and indeed نَزَّلَ He has sent down عَلَيْكُمْ to you

سَيِّلاً ﴿١٤١﴾ a way إِنَّ indeed the hypocrites الْمُنَافِقِينَ (seek to) يُخَدِّعُونَ deceives خَدَعَهُمْ but (it is) He (Who) وَهُوَ Allah ﷻ deceive them وَإِنَّمَا and when قَامُوا they stand up إِلَى to الصَّلَاةِ the prayer قَامُوا they stand كَسَالًا with laziness رِأَافَةً to be seen النَّاسِ (of) but لَا men وَلَا and do not يَذْكُرُونَ they remember Allah ﷻ إِلَّا but لِيَلَا ﴿١٤٢﴾ little

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

مُذَبِّحِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤١﴾ يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٢﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٣﴾

مُذَبِّحِينَ between بَيْنَ that ذَلِكَ (this and) neither إِلَى to هَؤُلَاءِ these وَلَا nor إِلَى to هَؤُلَاءِ those وَمَنْ and whom يُضِلِلِ Allah ﷻ sends astray فَلَنْ then will never يَجِدَ you find لَهُ for him سَبِيلًا ﴿١٤١﴾ a way يَأَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take الْكَافِرِينَ the disbelievers أَوْلِيَاءَ as allies مِنْ دُونِ instead of الْمُؤْمِنِينَ believers أُرِيدُونَ أَنْ do you wish? تَجْعَلُوا that عَلَيْكُمْ Allah ﷻ you give سُلْطَانًا against yourselves مُبِينًا ﴿١٤٢﴾ a clear إِنَّ verily the hypocrites الْمُنَافِقِينَ (will be) in فِي the Fire الدَّرَكِ the lowest depths الْأَسْفَلِ مِنَ of النَّارِ the and will وَلَنْ not يَجِدَ لَهُمْ for them نَصِيرًا ﴿١٤٣﴾ any helper

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). 144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٤﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٥﴾

except those who repented and (their ways) and held fast to Allâh and purified their religion for Allâh (will they be) with the believers and shall grant a great reward (to) believers Allâh shall do what if you have thanked (Him) and you believed and you are All-Knowing All-Appreciative Allâh is

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward. 147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ ١٤٨ إِنْ بُدِّدُوا خَيْرًا أَوْ تُخْفَوُوهُ أَوْ تُعْفَوُا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

﴿لَا يُحِبُّ﴾ Allah like does not (should be) uttered the **الْجَهْرَ** publicly **بِالسُّوِّ** of evil **مِنَ الْقَوْلِ** words **إِلَّا** except **مَنْ** (by him) who **ظَلَمَ** has been wronged **وَكَانَ** and is **اللَّهُ** Allah **سَمِيعًا** All-Hearing **عَلِيمًا** All-Knowing **إِنْ** if **بُدِّدُوا** you disclose **خَيْرًا** good **أَوْ** or **تُخْفَوُوهُ** keep it secret **أَوْ** or **تُعْفَوُا عَنْ سُوءٍ** pardon an evil **فَإِنَّ** indeed **اللَّهُ** Allah **كَانَ** is **عَفُوًّا** All-Pardoning **قَدِيرًا** All-Powerful **إِنَّ** verily **الَّذِينَ** those who **يَكْفُرُونَ** disbelieve **بِاللَّهِ** in Allah **وَرُسُلِهِ** and His Messengers **وَيُرِيدُونَ** and they wish **أَنْ** that **يُفَرِّقُوا** they differentiate **بَيْنَ** between **اللَّهِ** Allah **وَرُسُلِهِ** and His Messengers **وَيَقُولُونَ** and they say **نُؤْمِنُ** we believe **بِبَعْضٍ** in some **وَنَكْفُرُ** and we disbelieve **بِبَعْضٍ** in others **وَيُرِيدُونَ** and they wish **أَنْ** that **يَتَّخِذُوا** they take **بَيْنَ** between **ذَلِكَ** that **سَبِيلًا** a way **أُولَٰئِكَ** those **هُمْ** (are) **الْكَافِرُونَ** disbelievers **حَقًّا** in truth **وَأَعْتَدْنَا** and We have prepared **عَذَابًا** for the disbelievers **مُهِينًا** a humiliating torment

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرَنَا

وَرَفَعْنَا وَرَفَعْنَا the mount الطُّور over them قَوْلَهُمْ and We raised وَرَفَعْنَا their covenant وَقُلْنَا and We said وَقُلْنَا prostrating (or bowing) the gate مُحَمَّدًا to them ادْخُلُوا and We said وَقُلْنَا Sabbath وَأَخَذْنَا [in] السَّبْتِ you violate قَدْ دُوا do not لَا them وَمِنْهُمْ and We took مِيثَاقًا covenant عَظِيمًا ﴿١٥٦﴾ a firm قِيَمًا because of نَقَضِهِمْ their breaking مِيثَاقَهُمْ their covenant وَكُفْرِهِمْ and their rejecting وَقِيلُوا (of) Allah أَلَّهِ Signs وَتَابَتِ and their rejecting killing الْأَنْبِيَاءَ the Prophets بِغَيْرِ without حَقٍّ right وَقَوْلِهِمْ and their saying قُلُوبُنَا our hearts خُلِفَتْ (are) wrapped بَلْ but طَعَّ has due to بِكُفْرِهِمْ upon them (their hearts) Allah عَلَيَّهَا set a seal فَلَا their disbelief يَوْمُنَ so do not إِلَّا they believe وَلَكِنَّا ﴿١٥٧﴾ but a few رَكَفَرِهِمْ and due to their disbelief وَقَوْلِهِمْ and their uttering عَلَى and their uttering مَرْيَمَ Mary بَهْتًا slander عَظِيمًا ﴿١٥٨﴾ a mighty against

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayât* of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا that we قَتَلْنَا and (due to) their saying قَوْلِهِمْ the Messiah عِيسَى Jesus ابْنِ Mary مَرْيَمَ (of) رَسُولَ Messenger Allah أَلَّهِ وَمَا they killed him قَتَلُوهُ and not وَمَا (of) Allah أَلَّهِ nor صَلَبُوهُ they crucified him وَلَكِنْ but شُبِّهَ (it was made) to resemble لَهُمْ for them وَلَئِنْ and verily الَّذِينَ those who اخْتَلَفُوا

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Îsâ (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh’s Way; 161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

لَكِنَّ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ
الرَّكُوْةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُوْثِرُهُمْ اَجْرًا عَظِيْمًا ﴿١٦٠﴾ اِنَّا اَوْحَيْنَا اِلَيْكَ كَمَا اَوْحَيْنَا اِلٰى نُوْحٍ
وَالنَّبِيِّنَّ مِنْ بَعْدِهٖ ۚ وَاَوْحَيْنَا اِلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ وَعِيسٰى وَيُوْسُفَ وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَءَاتَيْنَا دَاوُدَ زَبُوْرًا ﴿١٦١﴾

لَكِنَّ but الرّٰسِخُوْنَ firmly rooted in الْعِلْمِ knowledge and the believers الْمُؤْمِنُوْنَ among them believe بِمَا in what was sent down اُنْزِلَ and what وَمَا to you اِلَيْكَ has been sent down from قَبْلِكَ before you and those who offer الْمُقِيمِيْنَ the الصَّلٰوةَ and who pay الرَّكُوْةَ Zakat and who pay الْمُؤْتُوْنَ prayer اُولٰٓئِكَ (in) the Last الْاٰخِرِ and Day وَالْيَوْمِ in Allah بِاللّٰهِ believe great سَنُوْثِرُهُمْ they اَجْرًا to whom We shall give عَظِيْمًا ﴿١٦٠﴾ ﴿١٦١﴾ اِنَّا We have revealed اَوْحَيْنَا as كَمَا to you اِلَيْكَ have revealed verily We اَوْحَيْنَا as to you and the Prophets النَّبِيِّنَّ Noah اِلٰى to نُوحٍ We had revealed اِبْرٰهِيْمَ to اِبْرٰهِيْمَ and We revealed اَوْحَيْنَا after him مِنْ بَعْدِهٖ and اِسْمٰعِيْلَ Ishmael and اِسْحٰقَ Isaac and يَعْقُوْبَ Jacob and اَلْاَسْبَاطَ (his) offspring and عِيسٰى Jesus and يُوْسُفَ Job and هٰرُوْنَ Aaron and سُلَيْمٰنَ Solomon and دَاوُدَ David and زَبُوْرًا ﴿١٦٢﴾ the Psalms

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O

النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا those who disbelieved وَصَدُّوا (of) Allah Way سَبِيلُ prevented (people) قَدْ certainly they strayed ضَلُّوا straying بَعِيدًا ﴿١٦٧﴾ far away إِنَّ verily الَّذِينَ كَفَرُوا those who disbelieved وَظَلَمُوا and did wrong اللَّهُ will not يَكْفُرَ forgive لَهُمْ them وَلَا nor لِيَهْدِيَهُمْ He will guide them طَرِيقًا ﴿١٦٨﴾ to any way إِلَّا except طَرِيقَ way جَهَنَّمَ (of) Hell خَالِدِينَ they would abide فِيهَا in it (therein) أَبَدًا forever وَكَانَ and is ذَلِكَ that عَلَى for اللَّهُ Allah يَسِيرًا ﴿١٦٩﴾ easy يَأْتِيهَا O النَّاسُ mankind قَدْ verily جَاءَكُمْ has come to you الرَّسُولُ your Lord رَبِّكُمْ from رَبِّكُمْ with the truth بِالْحَقِّ Messenger but if لَكُمْ (it is) better خَيْرًا for you وَإِنْ you disbelieve (is) for اللَّهُ then indeed فَإِنَّ you disbelieve تَكْفُرُوا (is) in السَّمَوَاتِ the heavens وَالْأَرْضِ and is وَكَانَ and is اللَّهُ All-Knowing عَلِيمًا All-Wise حَكِيمًا ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allâh; they have certainly strayed far away. (*Tafsir Al-Qurtubî*). 168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsir Al-Qurtubî*). 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

يَتَأَهَّلَ الْكِتَابَ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَكُمْ وَلَدٌ لَمْ يَلِدْ وَلَمْ يَلِدْ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

يَأْمَلُ O People أَلْكِتَابِ (do) not لَا (of) the Scripture and (do) not وَلَا your religion دِينِكُمْ in فِي exceed the limits only the truth الْحَقُّ but إِلَّا Allah اللَّهُ of عَلَى you say تَقُولُوا the Messiah عِيسَى the son of مَرْيَمَ Mary رَسُولُ which أَلْفَنَهَا and His Word وَكَلِمَتُهُ (of) Allah اللَّهُ a Messenger from Him مِنْهُ and a soul وَرُوحُ Mary مَرْيَمَ to إِيَّكَ He conveyed فَآمِنُوا so believe بِاللَّهِ Allah in وَرُسُلِهِ and His Messengers وَلَا (it is) better خَيْرًا give up أَنْتَهُمَا three ثَلَاثَةً you say تَقُولُوا do not لَكُمْ for you إِنَّمَا only Allah اللَّهُ God وَحِدٌ (is) One سُبْحَنَهُ He should have يَكُونُ لَهُ that أَنْ Glory be to Him وَلَهُ a son لَهُ for Him مَا in فِي what السَّمَوَاتِ (is) in the heavens وَمَا and suffices وَكَفَى the earth الْأَرْضُ (is) in فِي what وَكَبَلًا ﴿١٧﴾ as a Guardian

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَبَرِّئُكُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

لَنْ the Messiah الْمَسِيحُ disdain يَسْتَنْكِفَ will never أَنْ the slave عَبْدًا he be يَكُونُ of Allah اللَّهُ وَلَا nor the الْمَلَائِكَةُ disdains يَسْتَنْكِفُ and whoever وَمَنْ near (to Him) angles الْمُقَرَّبُونَ and shows arrogance وَاسْتَكْبَرُ His worship عِبَادَتِهِ from عَنْ

فَسَيَجْثِرُهُمْ unto Himself إِلَيْهِ He will certainly gather them
 and قَامًا then as for الَّذِينَ who believed وَعَمِلُوا and did
 their أَجُورَهُمْ He would give them فَيَوْفِيهِمْ good deeds
 His (out) of مِنْ and give them more وَزَيَدُهُمْ reward
 who disdained أَسْتَكْفُوا those الَّذِينَ but as for وَأَمَّا Bounty
 He will punish them فَيُعَذِّبُهُمْ and showed arrogance
 they will find عَذَابًا أَلِيمًا torment وَلَا a painful
 or لَا any guardian وَلِلَّهِ Allah besides مِنْ دُونِ for them
 any helper نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. 173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

يَأْتِيَا النَّاسَ قَدْ جَاءَكُم بُرْهَنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٣﴾ قَامًا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ
 فَسَيُدْخِلُهُمْ فِي رَحْمَةِ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٤﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
 الْكَلَالَةِ إِنْ أَمْرُهُا هَٰذَا لَيْسَ لَكُمْ وَلَدٌ وَلَكِنْ أُخْتُ هَٰذَا لَكُمْ وَلَدٌ وَلَكِنْ أَمْرُهُا هَٰذَا لَكُمْ وَلَدٌ وَلَكِنْ أَمْرُهُا هَٰذَا لَكُمْ وَلَدٌ
 أَتَشْتَكُونَ فَلَهُمَا الْفُلَانُ إِنَّمَا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذِ كَرِ مِثْلِ حِطِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن
 تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٥﴾

يَأْتِيَا O النَّاسُ قَدْ جَاءَكُم verily مِّن رَّبِّكُمْ proof
 and We have sent down وَأَنزَلْنَا your Lord إِلَيْكُمْ from
 those الَّذِينَ so for as قَامًا a clear مُّبِينًا light
 to ءَامَنُوا who believed بِاللَّهِ in Allah وَأَعْتَصَمُوا بِهِ and held fast
 Him فَسَيُدْخِلُهُمْ in (to) فِي He will admit them رَحْمَةِ مِّنْهُ Mercy
 to إِلَيْهِ and guide them وَيَهْدِيهِمْ and Bounty وَفَضْلٍ from Him
 they ask you to يَسْتَفْتُونَكَ a Straight مُسْتَقِيمًا Way
 pronounces for يُفْتِيكُمْ Allah اللَّهُ say قُلِ pronounce a ruling

Kalala (who leaves behind no lineal **الْكَلَالَةُ** about **في** you a ruling a child **وَلَدٌ** he had **لَمْ** not **يَس** died **هَكَذَا** a man **أَمْرًا** if **إِنْ** heirs) **وَلَدٌ** and he had **أُخْتُ** a sister **فَلَهَا** then for her (is) **نِصْفٌ** half **مَا** if **إِنْ** will inherit her **يَرِثُهَا** and he **وَهُوَ** he left **رَازٍ** (of) what there **كَانَتْ** and if **فَإِنْ** a child **وَلَدٌ** she have **لَهَا** does not **يَكُنْ** **لَمْ** two **اَثْنَتَيْنِ** then for them (are) **فَلَهُمَا** two (sisters) **وَإِنْ** they were **كَانُوا** and if **وَلَدٌ** of what **رَازٍ** thirds **وَبَنَاتٍ** and female **وَبَنَاتٍ** male **وَبَنَاتٍ** (many) brothers (and sisters) (of) the two **اَلْأُنثَىٰ** share **حِظٌ** like **مِثْلٌ** then the male shall have **يُسَبِّحُ** females **لَكُمْ** Allah **اللَّهُ** makes clear **أَنْ** to you **تَضِلُّوا** lest you go astray **يَكُنْ** and Allah **وَاللَّهُ** you go astray **شَيْءٌ** of every **عَلِيمٌ** thing (is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân). 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. 176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah*. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَةُ الْاِئْتِمَارِ إِلَّا مَا يَتَنَبَّأُ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا سَعْتِمَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمُكُمْ شَتَائُنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

Makkah) lead you to transgression. Help you one another in *Al-Birr* and *At-Taqwa*; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْوَاجِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَكْفُرُ الْإِسْلَامُ دِينَكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

and blood **وَالْدَّمُ** carrion **الْمَيْتَةُ** to you **عَلَيْكُمْ** are forbidden **حُرِّمَتْ** has been **أُهِلَّ** and what **وَمَا** (of) swine **الْخِنْزِيرِ** and flesh **لَحْمُ** which **بِهِ** Allah **اللَّهُ** to other than **لِغَيْرِ** slaughtered as a sacrifice and by a violent blow **وَالْمَوْقُوذَةُ** and (killed by) strangling **وَالْمُنْخَنِقَةُ** and by the goring of horns **وَالنَّطِيحَةُ** and by a head long fall **وَالْمُتَرَدِّيَةُ** and that **وَمَا** except **إِلَّا** by a beast **السَّبُعُ** devoured **أَكَلَ** and that **وَمَا** on **عَلَى** slaughtered **ذُبِحَ** and what **وَمَا** slaughtered by you **ذَكَّيْتُمْ** you seek knowledge of your **تَسْتَقْسِمُوا** and that **وَأَنْ** altars **النُّصُبِ** fate **بِالْأَزْوَاجِ** by divining arrows **ذَلِكُمْ** that **فِسْقٌ** (is) sin **الْيَوْمَ** this Day **يَكْفُرُ** those who **الَّذِينَ** have given up all hope **يَكْفُرُوا** you **تَخْشَوْهُمْ** so do not **فَلَا** your religion **دِينَكُمْ** of **مِنْ** disbelieved I have **وَإِخْشَوْنِ** fear them **أَكْمَلْتُ** this day **الْيَوْمَ** but fear Me **وَأَتِمَمْتُ** your religion **دِينَكُمْ** for you **لَكُمْ** perfected and I have **وَرَضِيْتُ** My Favour **نِعْمَتِي** upon you **عَلَيْكُمْ** completed and I have **وَرَضِيْتُ** as a religion **دِينًا** Islam **الْإِسْلَامَ** for you **لَكُمْ** approved who **اضْطُرَّ** is forced **فِي** by **مَخْمَصَةٍ** hunger **غَيْرَ** not **مُتَجَانِفٍ** inclined **لِإِثْمٍ** to sin **فَإِنَّ** then indeed **اللَّهُ** Allah **غَفُورٌ** (is) Most Merciful **رَحِيمٌ** All-Forgiving ﴿٦﴾

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on

An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٠١﴾

to them *يَسْأَلُونَكَ* what *مَاذَا* they ask you *أُحِلَّ* is made lawful *لَهُمْ* pure good things *الطَّيِّبَاتُ* to you *لَكُمْ* are made lawful *أُحِلَّ* say *قُلْ* to hunting animals *الْجَوَارِحِ* you have taught *عَلَّمْتُم* and what *وَمَا* of what *مِمَّا* you teach them *تُعَلِّمُونَهُنَّ* training them for hunting *مُكَلِّبِينَ* of what *مِمَّا* so you may eat *فَكُلُوا* Allah *اللَّهُ* has taught you *عَلَّمَكُمُ* *أَمْسَكْنَ* they catch *عَلَيْكُمْ* for you *وَاذْكُرُوا* but invoke *اسْمَ* name *اللَّهُ* indeed *إِنَّ* Allah *اللَّهُ* and fear *وَانْقُوا* on it *عَلَيْهِ* (of) Allah *سَرِيعُ* Allah (in) reckoning *الْحِسَابِ* (is) Swift

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât*. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَعْذِرَ أَخْذَانٍ وَمَن
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٠٢﴾

pure good *الطَّيِّبَاتُ* to you *لَكُمْ* are made lawful *أُحِلَّ* this Day *الْيَوْمَ* have been given *أُوتُوا* (of) those who *الَّذِينَ* and food *وَطَعَامُ* things *الْكِتَابَ* the Scripture *حِلٌّ* (is) lawful *لَكُمْ* to you *وَطَعَامُكُمْ* and your *وَالْمُحْصَنَاتُ* to them *لَهُمْ* (is) lawful *حِلٌّ* food *مِنَ*

جاءَ أَحَدٌ one of you مِن of you the toilet أَلْقَا بِمِائَةٍ you have been in sexual contact or لَمْ تَجِدُوا water مَاءَ you find and did not فَلَمْ تَجِدُوا water مَاءَ you find and did not صَعِيدًا earth طَيِّبًا clean فامسحوا and you wipe بِمِائَةٍ with it مَا does not وَيُرِيدُ faces وَأَيْدِيكُمْ to lay عَلَيْكُمْ upon you Allah ﷻ want any مِنْ upon you حَرَجَ to purify you يُطَهِّرْكُمْ He wants يُرِيدُ but وَلَكِنْ hardship and to complete نِعْمَتَهُ His Favours عَلَيْكُمْ upon you لَعَلَّكُمْ so give thanks تَشْكُرُونَ ﴿٦﴾ that you may

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba*, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

وَأَذْكُرُوا اللَّهَ عَلَيْكُمْ وَرِمِثَقَهُ الَّذِي وَافَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلَيْهِمْ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَتْلُوهُ الَّذِينَ أَمِنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

وَأَذْكُرُوا Allah ﷻ Favour and you remember عَلَيْكُمْ (of) Allah ﷻ He bound وَافَقْتُمْ that الَّذِي and His Covenant وَرِمِثَقَهُ upon you we have heard قُلْتُمْ you said سَمِعْنَا with it إِذْ you وَأَطَعْنَا and you fear وَأَتَقُوا and we have obeyed إِنَّ Allah ﷻ indeed (of) what (is) بِذَاتِ (is) All-Knower عَلَيْهِمْ Allah ﷻ who أَمِنُوا believe الصُّدُورِ ﴿٧﴾ (in your) breasts يَتْلُوهُ O you الَّذِينَ أَمِنُوا as witnesses قَوَّامِينَ لِلَّهِ steadfast شُهَدَاءَ for Allah ﷻ كُونُوا you be بِالْقِسْطِ in equity وَلَا and may not يَجْرِمَنَّكُمْ drive you شَنَا نُ you do تَعْدِلُوا that do not أَلَّا to عَلَىٰ (of) people قَوْمٍ enmity

to piety لِلتَّقْوَىٰ nearer أَقْرَبُ that (is) هُوَ deal justly اَعْدِلُوا justice
 is اَتَّقُوا and you fear اَللَّهَ Allah اِنَّ indeed اِنَّكُمُ you do تَعْمَلُونَ of what بِمَا Well-Aware

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝۹ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
 أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝۱۰ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ
 لَّا يَسْطُلُونَ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝۱۱

believed وَعَدَ (to) those who الَّذِينَ Allah اَللَّه has promised اَعْمَلُوا and did الصَّالِحَاتِ good deeds لَهُمْ for them مَغْفِرَةٌ (is)
 and those وَالَّذِينَ great عَظِيمٌ and reward أَجْرٌ forgiveness
 Our Signs آيَاتِنَا and denied وَكَذَّبُوا who كَفَرُوا disbelieved
 أُولَٰئِكَ they (will be) أَصْحَابُ companions (dwellers) الْجَحِيمِ ۝۱۰
 (of) Hell-Fire يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe أَذْكُرُوا
 remember نِعْمَتَ Favour اَللَّهِ Allah (of) عَلَيْكُمْ upon you إِذْ when
 they stretch يَسْطُلُونَ that قَوْمٌ some people اَن decided هُمْ
 إِلَيْكُمْ to you أَيْدِيَهُمْ their hands فَكَفَّ but He held back أَيْدِيَهُمْ
 and عَنْكُمْ their hands وَاتَّقُوا and fear اَللَّهَ Allah وَعَلَى
 the believers فَلْيَتَوَكَّلِ Allah اَللَّه in الْمُؤْمِنُونَ ۝۱۱ let put their trust

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٦﴾

وَلَقَدْ أَخَذَ and verily اللَّهُ took Allah مِيثَاقَ (from) a covenant and بَنِي إِسْرَءِيلَ Children (of) Israel وَبَعَثْنَا and We appointed اثْنَيْ عَشَرَ twelve نَقِيبًا leaders and said وَقَالَ اللَّهُ and Allah إِنِّي I am with you لَئِنْ if أَقَمْتُمُ you certainly مَعَكُمْ with you أَقَمْتُمُ you if you أَقَمْتُمُ you paid the prayer وَآتَيْتُمُ the prayer established and you وَآمَنْتُمُ you believed in My Messengers وَعَزَّرْتُمُوهُمْ in My Messengers وَأَقْرَضْتُمُ and you lent قَرْضًا loan حَسَنًا and you lent a good loan اللَّهُ and you lent a good loan لَأُكَفِّرَنَّ I would certainly efface عَنْكُمْ from you سَيِّئَاتِكُمْ a good from you سَيِّئَاتِكُمْ I would certainly efface your evil deeds and would surely admit you to جَنَّاتٍ Gardens and would surely admit you to your evil deeds وَلَأُدْخِلَنَّكُمْ your evil deeds and would surely admit you to Gardens under which rivers flow جَنَّاتٍ Gardens under which rivers flow تَجْرِي مِنْ تَحْتِهَا flowing under them الْأَنْهَارُ the rivers under them the rivers Fَمَنْ but who كَفَرَ disbelieved بَعْدَ after ذَلِكَ this (from) Right سَوَاءَ he has gone astray ضَلَّ indeed you فَقَدْ you indeed ضَلَّ he has gone astray سَوَاءَ (from) Right Way السَّبِيلِ ﴿١٦﴾

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فِيمَا تَقْضِيهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَافٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٧﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُكَ أَخَذْنَا مِنْهُمْ مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَاعْرِضْنا عَلَيْهِمُ الْعَذَابَ وَالْبَعْضَاءُ إِلَى يَوْمِ الْيَقِينِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٨﴾

يَخَافُ O People أَلْكِتَابِ (of) the Scripture قَدْ indeed جَاءَكُمْ
 he makes clear رُسُلَنَا Our Messenger يَتَّبِعُ
 لَكُمْ to you كَثِيرًا much مِمَّا of that كُنْتُمْ you used تَخْفَوْنَ
 and passes أَلْكِتَابِ the Scripture مِنْ conceal
 over كَثِيرٌ much قَدْ surely جَاءَكُمْ has come to you مِنْ
 from اللَّهُ Allah نُورٌ a light وَكِتَابٌ and Book مُبِينٌ ﴿١٥﴾
 يَهْدِي guides بِهِ with it اللَّهُ Allah مَنْ those who اتَّبَعَ
 رِضْوَانُكُمْ His Good Pleasure سُبُلَ ways السَّلَامِ (of) peace
 وَيُخْرِجُهُم from الظُّلُمَاتِ the darkness إِلَى and He brings them out
 إِلَى to النُّورِ the light بِإِذْنِهِ by His Will وَيَهْدِيهِمْ
 the Straight Way مُسْتَقِيمٍ ﴿١٦﴾ guides them إِلَى to صِرَاطٍ

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).
 16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
 يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
 بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

لَقَدْ indeed كَفَرَ those who الَّذِينَ disbelieved قَالُوا said إِنَّ
 اللَّهُ Allah verily هُوَ (He) is الْمَسِيحُ the Messiah ابْنُ son مَرْيَمَ
 against مَنْ has power يَمْلِكُ who then قُلْ (of) Mary
 اللَّهُ Allah شَيْئًا the least إِنْ if أَرَادَ He decided أَنْ that يُهْلِكَ
 (of) the Messiah ابْنُ son مَرْيَمَ (are) on فِي and those who وَمَنْ and his mother وَأُمَّهُ Mary
 الْأَرْضِ the earth جَمِيعًا all وَلِلَّهِ and belongs to اللَّهُ
 وَمَا and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ dominion

وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (is) between them يَخْلُقُ (is) مَا He creates مَا what and what
 وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (is) All-Powerful

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): “Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوا اللَّهَ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ وَابْنُ اللَّهِ (of) Allah أَتَيْنَا we (are) and said and the Christians and His beloved أَجِبْتُمْ (of) He punishes you بِذُنُوبِكُمْ why then قُلْ فَلِمَ يُعَذِّبُكُم but أَنْتُمْ say (are) you (are) human being from who هُوَ He wills يَشَاءُ (to) whom He forgives يَغْفِرُ has created and belongs to وَلِلَّهِ He wills يَشَاءُ whom مَنْ and He punishes and the الأَرْضِ (of) the heavens السَّمَوَاتِ dominion مُلْكُ Allah and to Him (is) وَإِلَيْهِ (is) between them يَبْتَغِيهَا and what وَمَا earth (of) the المَصِيرُ ﴿١٨﴾ O People يَأْتِلُ the (eventual) return Our Messenger رَسُولُنَا has come to you جَاءَكُمْ surely قَدْ Scripture an interval فَتَرَوْا (on) after عَلَى to you لَكُمْ he makes clear يَبَيِّنُ (has) not مَا you say تَقُولُوا lest أَنْ the Messengers of الرُّسُلِ (and) not وَلَا a bearer of glad tidings مِنْ بَشِيرٍ come to us جَاءَنَا (and) not وَلَا a bearer of glad tidings مِنْ نَذِيرٍ but surely فَقَدْ a warner بَشِيرٌ now has come to you جَاءَكُمْ and Allah وَاللَّهُ and a warner وَنَذِيرٌ a bearer of glad tidings (is) All-Powerful قَدِيرٌ ﴿١٩﴾ thing شَيْءٍ every كُلِّ over

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُورُ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُورُ أَذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدَخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ Yَنْقُورُ O my people أَذْكُرُوا you remember نِعْمَةَ Favour Allahu (of) Allah عَلَيْكُمْ upon you إِذْ when جَعَلَ He raised فِيكُمْ among you أَنْبِيَاءَ Prophets وَجَعَلَكُمْ you made you مُلُوكًا kings وَآتَاكُمْ and gave you مَا what لَمْ had not يُؤْتِ He gave you أَحَدًا any one مِنَ of الْعَالَمِينَ the worlds يَنْقُورُ O my people أَذْخُلُوا O my people the worlds الَّتِي the holy الْمُقَدَّسَةَ which كَتَبَ has ordained اللَّهُ Allah لَكُمْ for you وَلَا (do) not تَرْتَدُّوا and you turn عَلَىٰ on أَدْبَارِكُمْ your backs فَتَنْقَلِبُوا then you will turn about خَاسِرِينَ losers قَالُوا they said يَمُوسَىٰ O Moses إِنَّ verily فِيهَا in it (are) قَوْمًا people جَبَّارِينَ ferocious وَإِنَّا and we لَنَنْدَخُلُهَا shall never enter it حَتَّىٰ until يَخْرُجُوا they depart مِنْهَا from it فَإِنَّا We certainly would دَاخِلُونَ then enter (it)

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn

(mankind and jinn, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers." 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٢﴾ قَالُوا يَمْوَسَّىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٣﴾

قَالَ رَجُلَانِ two men of الَّذِينَ those who يَخَافُونَ were
 أَنْعَمَ frightened اللَّهُ Allah عَلَيْهِمَا on whom ادْخُلُوا
 عَلَيْهِمُ enter الْبَابَ (through) the gate فَإِذَا and if
 دَخَلْتُمُوهُ you entered it فَإِنَّكُمْ then indeed you will be
 وَعَلَى victors اللَّهُ Allah فَتَوَكَّلُوا put your trust إِنْ if
 كُنْتُمْ you are مُؤْمِنِينَ ﴿٢٢﴾ believers قَالُوا they said يَمْوَسَّىٰ O Moses
 إِنَّا we shall not نَدْخُلَهَا enter it أَبَدًا ever مَا as
 دَامُوا as they are there فَاذْهَبْ (are) in it أَنْتَ you
 وَرَبُّكَ and your Lord فَقَتِلَا here هَاهُنَا we (are) and fight you two
 قَاعِدُونَ ﴿٢٣﴾ sitting

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كaleb Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتَيَهُوتُ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

قَالَ He said رَبِّ O my Lord! لَا I لَا do not (have) أَمَّاكَ control إِلَّا except نَفْسِي (on) myself وَأَخِي and my brother فَأَذْرُقْ the الْقَوْمَ and between وَبَيْنَ between us بَيْنَنَا so distinguish indeed it فَإِنَّهَا He said قَالَ transgressors ٱلْفَاسِقِينَ ﴿٢٥﴾ people تُحَرِّمُهُمْ (will be) forbidden عَلَيْهِمْ to them أَرْبَعِينَ (for) forty سَنَةً years they will wander (in distraction) فِي the أَلْأَرْضِ the people الْقَوْمَ over عَلَى you grieve تَأْسَ so do not فَلَا earth ٱلْفَاسِقِينَ ﴿٢٦﴾ transgressors وَأَتْلُ and recite عَلَيْهِمْ to them تَبَا the story أَبْنَى (of) two sons آدَمَ (of) Adam بِٱلْحَقِّ in truth إِذْ when قَرَّبَا both offered قُرْبَانًا a sacrifice فَتَقَبَّلَ and it was accepted مِنْ one of them أَحَدِهِمَا but was not يُتَقَبَّلُ accepted مِنْ the other الْآخَرَ he said قَالَ he said لَأَكُونَنَّكَ لَاكُنْتُكَ surely I will kill you مِنْ Allah ٱللَّهُ accepts يَقْبَلُ verily إِنَّمَا he said قَالَ the pious ٱلْمُتَّقِينَ ﴿٢٧﴾

25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!" 26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)." 27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ ٱللَّهَ رَبَّ ٱلْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِيمَانِي وَإِيمَانِكَ فَتَكُونُ مِنْ أَصْحَابِ ٱلنَّارِ وَذَٰلِكَ جَزَاؤُ ٱلظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعْتُ لَمْ نَفْسُهُ قَتَلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ ٱلخَاسِرِينَ ﴿٣٠﴾ قَبَعَتْ ٱللَّهُ عُرَابًا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى سَوَاءَ أَخِيهِ قَالَ يُتَوَلَّىٰ أَعِزَّتْ أَنْ أَكُونَ مِثْلَ ٱلْغَرَابِ فَأُورِى سَوَاءَ أَخِي فَأَصْبَحَ مِنَ ٱلنَّادِمِينَ ﴿٣١﴾

لَئِنْ if بَسَطْتَ you stretched إِلَيَّ against Me يَدَكَ your hand لِتَقْتُلَنِي my stretch يَدِيَ I shall not مَا so that you kill me

for I **إِنِّي** so that I kill you **لَا أَقْتُلُكَ** against you **إِلَيْكَ** hand
 verily I **إِنِّي** of the worlds **الْعَالَمِينَ** the Lord **رَبِّ** Allah **اللَّهِ** fear
 أُرِيدُ desire أَن that تَبَوَّأَ you be laden بِإِثْمِي with my sin وَإِنَّمَا
 inmates **أَصْحَابِ** from **مِنْ** and become فَتَكُونُ and your sin
 (of) the **الظَّالِمِينَ** (is) reward **جَزَاءُ** and that **وَذَلِكَ** (of) the Fire
 his (evil) soul **نَفْسُهُ** him **لَمْ** then prompted فَطَوَّعَتْ wrong-doers
 قَتَلَ killing أَخِيهِ (of) his brother فَتَنَلَهُ and he killed him فَأَصْبَحَ
 then sent فَبَعَثَ the losers **الْخَاسِرِينَ** (one) of **مِنْ** and became
 the earth **عَرَابًا** Allah **اللَّهُ** scratching **يَبْحَثُ** (in) **الْأَرْضِ**
 يُرِيدُ he may hide **يُورِي** how **كَيْفَ** so that it shows him
 woe to me! **يَوَيْلَئِي** he said **قَالَ** (of) his brother أَخِيهِ dead body
 أَعَجَزْتُ am I not able أَن that أَكُونُ I could be **مِثْلَ** هَذَا like
 (of) **الْقَرَابِ** crow **فَأُورِي** and could hide **مَوَدَّةَ** أَخِي dead body
 those who **النَّادِينَ** from **مِنْ** then he became فَأَصْبَحَ my brother
 regret

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimûn* (polytheists and wrongdoers)." 30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُمْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
 النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
 مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣١﴾

مِن أَجْلِ of أَجْلٍ because ذَلِكَ that كَتَبْنَا We ordained عَلَى for بَيِّنَةٍ
 a قَتَلَ killed قَتَلَ who مَنْ that أَنْتُمْ (of) إسرائيل Children
 بِغَيْرِ person (he having killed) قَتَلَ without قَتَلَ or قَتَلَ
 (it would be) as فَكَأَنَّمَا the earth فِي in الْأَرْضِ (for) mischief
 قَتَلَ if قَتَلَ he killed النَّاسَ mankind جَمِيعًا all وَمَنْ who أَحْيَاهَا
 (of) النَّاسَ He had saved life (it) as if فَكَأَنَّمَا saved its life
 جَمِيعًا mankind وَلَقَدْ all جَاءَتْهُمْ came to them رُسُلُنَا
 Our Messengers بِالْبَيِّنَاتِ with clear signs ثُمَّ yet إِنَّ indeed كَثِيرًا
 many مِنْهُمْ of them بَعْدَ after ذَلِكَ that فِي in الْأَرْضِ the
 (are) those who committed excesses ۞

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
 أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ
 عَذَابٌ عَظِيمٌ ۞ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ۞

إِنَّمَا the only جَزَاءُ reward الَّذِينَ (of) those who يُحَارِبُونَ wage
 اللَّهُ war اللَّهُ (against) Allah وَرَسُولَهُ and His Messenger وَيَسْعَوْنَ and
 فِي in الْأَرْضِ the earth فَسَادًا mischief أَنْ that (is) يُقَتَّلُوا or
 تُقَطَّعَ or يُصَلَّبُوا they are crucified أَوْ or they are killed
 أَيْدِيهِمْ their hands وَأَرْجُلُهُمْ and their feet مِنْ from خَلْفٍ
 or يُنْفَوْا be exiled مِنَ the land الْأَرْضِ (this) world دُنْيَا in (is) disgrace جِزَاؤُ for them
 وَلَهُمْ and for them فِي in الْآخِرَةِ the Hereafter عَذَابٌ torment
 عَظِيمٌ ۞ (is) a great إِلَّا except الَّذِينَ those who تَابُوا repented

over them عَلَيْكُمْ you have power تَقْدِرُوا that أَنْ before مِنْ قَبْلِ
 فَأَعْلَمُوا (is) عَفُوًّا Allah اللَّهُ that أَنْ so you (should) know
 Most Merciful رَحِيمٌ All-Forgiving

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾
 إِنَّ الَّذِينَ كَفَرُوا لَوَآتَتْ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who O you يَا أَيُّهَا اتَّقُوا believe ءَامَنُوا Allah اللَّهُ you fear
 and وَابْتَغُوا approach إِلَيْهِ to Him إِلَيْهِ and you seek
 so that you may لَعَلَّكُمْ His Way سَبِيلِهِ in فِي you strive hard
 تُفْلِحُونَ ﴿٣٥﴾ succeed . إِنَّ الَّذِينَ verily الَّذِينَ those who كَفَرُوا
 (for them) they had لَهُمْ that أَنْ if لَوْ disbelieved
 (is) in الْأَرْضِ the earth جَمِيعًا all وَمِثْلَهُ and like of it مَعَهُ with it
 لَيَفْتَدُوا ransom بِهِ that they رansom عَذَابِ from عَذَابِ torment يَوْمِ
 (of) Day الْقِيَامَةِ (of) Resurrection مَا (of) not تُقْبَلُ will be accepted
 is عَذَابٌ torment أَلِيمٌ ﴿٣٦﴾ and for them وَلَهُمْ from them مِنْهُمْ
 they come out يُخْرِجُوا that أَنْ they would wish يُرِيدُونَ a painful
 will come مِنْ النَّارِ of the Fire وَمَا but not هُمْ they بِخَارِجِينَ
 out مِنْهَا of it وَلَهُمْ and for them عَذَابٌ torment مُّقِيمٌ ﴿٣٧﴾ (is)
 a lasting

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the

torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ مَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

وَالسَّارِقُ and male thief وَالسَّارِقَةُ and female thief فَاقْطَعُوا you cut off أَيْدِيَهُمَا their hands جَزَاءً as a recompense بِمَا for what كَسَبَا they have earned نَكَالًا an exemplary punishment مِّنَ اللَّهِ from Allah وَاللَّهُ Allah (is) All-Mighty عَزِيزٌ All-Wise ﴿٣٨﴾ Fَنَ whoever repented مِّن بَعْدِ after ظُلْمِهِ his wrong-doing وَأَصْلَحَ and amended (his ways) فَإِنَّ then surely اللَّهُ Allah يَتُوبُ would relent عَلَيْهِ towards him إِنَّ indeed اللَّهُ Allah عَفُورٌ (is) All-Forgiving رَّحِيمٌ Most Merciful ﴿٣٩﴾ أَلَمْ do not تَعْلَمْ you know أَنَّ that اللَّهُ Allah belongs to Him لَهُ مُلْكُ dominion السَّمَاوَاتِ (of) the heavens وَالْأَرْضِ and the earth يُعَذِّبُ He punishes مَن whom يَشَاءُ (to) whom He forgives وَيَغْفِرُ He wills يَشَاءُ whom He wills وَاللَّهُ Allah عَلَى over كُلِّ thing شَيْءٍ ﴿٤٠﴾ (is) All-Powerful

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

يَأْتِيهَا الرُّسُولُ لَا يَحْزَنكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِغَوَّامٍ آخَرِينَ لَمْ يَأْتُواكَ بِتُوحِيدٍ يَحْرِفُونَ الْقَلَمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ

تَمْلِكُ لَهُمْ مِنْ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهِرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

﴿يَتَأْتِيهَا﴾ O الرُّسُولُ Messenger لَا (let) not يَحْزَنُكَ (let) not you grieve you
الَّذِينَ الَّذِينَ those who يُسْكِرُونَ race each other into الْكُفْرَ the disbelief
مِنْ of الَّذِينَ those who قَالُوا said مَآءً we believed بِأَفْوَاهِهِمْ with their mouths وَلَكِنْ but did not تَوَمَّنْ believe قُلُوبُهُمْ
وَمِنْ their hearts and of الَّذِينَ those who هَادُوا have become سَتَّاعُونَ jews
لِلْكَذِبِ (are) listeners سَتَّاعُونَ listeners لِقَوْمٍ (who) people (who) آخَرِينَ other لَمْ have not بِأَتُولَدُ
يُحَرِّفُونَ come to you they change الْكَلِمَ the words مِنْ بَعْدِ after مَوَاضِعَهُمْ (has been determined) يَقُولُونَ they say
أَوْ تَشْرَ if you are given هَذَا this فَخَذُّوهُ you take it وَإِنْ but if تَوَمَّنْ then beware فَاَحْذَرُوا you are given this تَوَمَّنْ not
لَمْ whom يُرِيدُ Allah الله فَنَتَنَّمُ that he falls into error فَنَتَنَّمُ Allah الله shall never
تَمْلِكُ (to do) you be able لَمْ for him مِنْ against الله shall never
شَيْئاً any thing أُولَئِكَ those (are) الَّذِينَ those whom لَمْ ones whom
الله did not يُرِيدُ want اللهُ Allah أَنْ that يَظْهِرْ He purifies قُلُوبَهُمْ
لَهُمْ their hearts for them فِي in الدُّنْيَا (this) world خِزْيٌ (is) disgrace
وَلَهُمْ and for them فِي in الْآخِرَةِ the Hereafter عَذَابٌ torment عَظِيمٌ (is) a great

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

سَتَعْمُونَ الْكُذِبَ أَكَلُونَ لِلشَّحْتِ إِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١١﴾ وَكَيْفَ يُحْكِمُوكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٢﴾

سَتَعْمُونَ listeners الْكُذِبَ to falsehood أَكَلُونَ devourers لِلشَّحْتِ they come to you جَاءُوكَ and if إِنْ of forbidden earnings turn away أَعْرِضْ or أَوْ between them بَيْنَهُمْ then (either) judge عَنْهُمْ from them وَإِنْ from them عَنْهُمْ you turn away تُعْرِضْ and if إِنْ anything شَيْئًا they harm you يَضُرُّوكَ then shall never فَكَنْ them وَإِنْ and if حَكَمْتَ judge you (decide to) judge فَاحْكُم then judge بَيْنَهُمْ between them بِالْقِسْطِ with justice إِنَّ اللَّهَ verily يُحِبُّ they appoint يُحْكِمُونَكَ and how وَكَيْفَ the just ﴿١١﴾ loves the Torah التَّوْرَةُ while (they have) with them وَعِنْدَهُمْ you a judge فِيهَا where (is) حُكْمُ decision (of) اللَّهِ Allah ثُمَّ yet يَتَوَلَّوْنَ (they turn away) مِنْ بَعْدِ (even) after ذَلِكَ that وَمَا and not أُولَئِكَ believers ﴿١٢﴾ those (are)

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّكَاسَ وَأَخْسَوْنَ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ وَفَّيْنَا قَوْمَهُمْ مَا كَانُوا يَسْتَغْفِرُونَ ﴿١٣﴾

إِنَّا أَنْزَلْنَا verily We have sent down التَّوْرَةَ the Torah فِيهَا (used to) يَحْكُمُ and light وَنُورٌ guidance هُدًى wherein (was) الَّذِينَ the Prophets النَّبِيُّونَ with it أَسْلَمُوا who had

became jews هَادُوا for those who submitted (to Allah)
 to them was أَسْخَفُوا rabbis يَمَّا and scholars وَالْكَافِرُونَ
 (of) Allah كُتِبَ Book of entrusted protection
 so do not تَخْشَوْا witnesses شَهِدَاءُ to it عَلَيْهِ and they were
 and do not وَلَا but fear Me وَأَخْشَوْا the people الْكَاسَ you fear
 a little قَلِيلًا for a price ثَمَنًا My Verses بِكَائِنِي you sell
 (has) أَنْزَلَ by what يَمَّا judge بِحُكْمِ did not لَمْ and whoever وَمَنْ
 (they) indeed هُمْ those (are) فَأُولَئِكَ Allah اللَّهُ sent down
 the disbelievers الْكَافِرُونَ ﴿١١﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَاللِّسْنَ
 بِاللِّسَنِ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَمْ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿١١﴾ وَقَفَّيْنَا عَلَى مَائِدَتِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِنَّا لَهُ لَنَجْمِلُ فِيهِ هُدًى
 وَنُورًا وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٢﴾

that in it (therein) فِيهَا for them عَلَيْهِمْ and We ordained وَكُتِبْنَا
 النَّفْسَ life بِالنَّفْسِ for life وَالْعَيْنَ and eye بِالْعَيْنِ for eye وَالْأَنْفَ
 and nose بِالْأَنْفِ and ear وَالْأُذُنَ and ear بِالْأُذُنِ for ear وَاللِّسْنَ
 and tooth بِاللِّسَنِ for tooth وَالْجُرُوحَ and (for) wounds قِصَاصٌ
 it (will) فَهُوَ it forgoes تَصَدَّقَ so whoever فَمَنْ retribution
 did لَمْ and whoever وَمَنْ for him لَمْ an expiation كَفَّارَةٌ (be)
 Allah اللَّهُ has sent down أَنْزَلَ by what يَمَّا judge بِحُكْمِ not
 the فَأُولَئِكَ they (who were) الظَّالِمُونَ ﴿١١﴾

one community **أُمَّة** He would have made you **لَجَعَلَكُمْ**
 He gave you **مَّا أَنْتُمْ** what **مَا** in **فِي** to test you **لِيَبْلُوَكُمْ** but **وَلَكِنْ**
فَأَسْتَفِقُوا so vie one with another **الْخَيْرَاتِ** in good works **إِلَى** to **اللَّهِ**
 then He will **مَرْجِعُكُمْ** all **جَمِيعًا** (is) your return **فَيُنْصِتُمْ** Allah
 about it **فِيهِ** you used to **كُنْتُمْ** about what **بِمَا** inform you
 you differ **تَخْتَلِفُونَ** ﴿١٦﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* to Allâh. 48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَن أَسْأَلَكُمْ بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنِ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿١٦﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿١٧﴾

وَأَن and that **أَسْأَلَكُمْ** you judge **بَيْنَهُم** between them **بِمَا** by what
 you follow **وَلَا** and do not **تَتَّبِعْ** Allah **اللَّهُ** has sent down **أَنْزَلَ**
أَهْوَاءَهُمْ their desires **وَاحْذَرْهُمْ** and beware of them **أَن** lest **يَفْتِنُوكَ**
 has **أَنْزَلَ** (of) what **مَا** some **بَعْضِ** from **عَنِ** they tempt you away
 they turn away **تَوَلَّوْا** and if **فَإِنْ** to you **إِلَيْكَ** Allah **اللَّهُ** sent down
فَاعْلَمُوا then you know **أَنَّا** only **يُرِيدُ** Allah **اللَّهُ** wills **أَن** that **يُصِيبَهُمْ**
 and **وَأَنَّ** (of) their sins **ذُنُوبِهِمْ** for some **بَعْضِ** He punishes them
 are **لَفَاسِقُونَ** ﴿١٦﴾ the people **النَّاسِ** of many **مِنْ** indeed **كَثِيرًا**
يَبْغُونَ (of) ignorance **الْجَاهِلِيَّةِ** do judgement **أَفَحُكْمَ** transgressors
 Allah **اللَّهُ** than **مِنْ** better **أَحْسَنُ** and who (is) **وَمَنْ** they seek
 having firm faith **يُوقِنُونَ** ﴿١٧﴾ for a people **لِّقَوْمٍ** in judgement

49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ قَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ تَدْمِيعًا ﴿٥٢﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take some بَعْضُهُمْ (as) allies أَوْلِيَاءَ and the نصارى the Jews takes يَتَوَلَّهُمْ and who وَمَن (of) some بَعْضُهُمْ (are) allies أَوْلِيَاءَ of them فَإِنَّهُ then he (is) مِنَّهُمْ of you يَتَوَلَّهُمْ them for allies إِنَّ (one) of them the people الْقَوْمَ guide يَهْدِي (does) not لَا Allah الله verily الظَّالِمِينَ ﴿٥١﴾ wrong-doers قَرَى and you see الَّذِينَ in those قُلُوبِهِمْ in those قُلُوبِهِمْ to them فِي they hurry يُسْرِعُونَ (is) disease مَّرَضٌ whose hearts فِيهِمْ they say نَخْشَىٰ that we fear أَن تُصِيبَنَا a دَآئِرَةٌ may befall us بِالْفَتْحِ He brings يَأْتِيَ that اللَّهُ Allah perhaps عَسَىٰ misfortune أَوْ victory أَوْ or أَمْرٍ a decision مِنْ from عِندِهِ His Presence فَيُصْبِحُوا they concealed أَسْرُوا what مَا on عَلَىٰ then they will become تَدْمِيعًا ﴿٥٢﴾ regretful in أَنفُسِهِمْ themselves

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them (as *Auliya'*), then surely, he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrongdoers and unjust). 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾
يَكَايَأُ الَّذِينَ ءَامَنُوا مَنْ رَتَدَ مِنْكُمْ عَنْ دِينِهِ قَسُوفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

are these الَّذِينَ believed ءَامَنُوا those who and will say وَيَقُولُ
strongest جَهْدَ by اللّٰهِ swore أَقْسَمُوا the ones who الَّذِينَ
أَيْمَانِهِمْ (of) their oaths إِنَّهُمْ لَمَعَكُمْ (are) with you حَبِطَتْ
and they have فَأَصْبَحُوا their deeds أَعْمَالُهُمْ have gone to waste
believe ءَامَنُوا who الَّذِينَ O you يَكَايَأُ the losers ﴿٥٣﴾ become
his from عَنْ of you مِنْكُمْ turns back رَتَدَ whoever مَنْ
religion قَسُوفَ so shall يَأْتِي اللّٰهُ bring اَللّٰهُ a people يُحِبُّهُمْ
whom He loves وَيُحِبُّونَهُ and who love Him أَذِلَّةٌ humble عَلَى
towards الْمُؤْمِنِينَ the believers أَعِزَّةٌ stern عَلَى towards الْكَافِرِينَ
disbelievers يُجَاهِدُونَ in فِي they fight فِي سَبِيلِ اللّٰهِ Way (of) وَلَا
and do not يَخَافُونَ they fear لَوْمَةَ blame لَآئِمٍ (of) ذَٰلِكَ
that فَضْلُ (is) اللّٰهُ (of) اللّٰهُ يُؤْتِيهِ He grants مَنْ whom يَشَاءُ
He wills وَاللّٰهُ and اللّٰهُ وَاسِعٌ (is) عَلِيمٌ ﴿٥٤﴾
All-Knowing

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللّٰهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَكَايَأُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا عَلَيْكُمْ هُمُوزًا وَلِغَيٍّ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللّٰهَ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

and His **رَسُولُهُ** (is) Allah **اللَّهُ** your friend **وَلِيُّكُمْ** only **إِنَّمَا** those who **وَالَّذِينَ** believe **آمَنُوا** and those who **وَالَّذِينَ** Messenger **وَالَّذِينَ** establish **يَقِيمُونَ** the prayer **الصَّلَاةَ** and give **وَيُؤْتُونَ** Zakat **وَهُمْ** and whoever **وَمَنْ** (are) those who bow down **رَاكِعُونَ** and they **يَتَوَكَّلُ** Allah **اللَّهُ** takes as friends **وَرَسُولُهُ** and His Messenger **وَالَّذِينَ** (of) Allah **اللَّهُ** party **حِزْبٍ** then **فَإِنْ** believe **آمَنُوا** and those who **هُمْ** (they who are) **الْقَالِبُونَ** victorious **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا** take **تَتَّخِذُوا** those who **الَّذِينَ** you take **لَسَّخُذُوا** (do) not **لَا** believe **وَبِغْتِكُمْ** your religion **هُزُومًا** for mockery **وَلِبَاسًا** and fun **مِنْ** from **الَّذِينَ** the Scripture **الْكِتَابَ** have been given **أَوْثَرًا** those who **وَالْكَاذِبِينَ** before you **وَالْكَافِرِينَ** as allies **وَأَقْرَبًا** and the disbelievers **وَالَّذِينَ** (true) believers **مُؤْمِنِينَ** you are **كُنتُمْ** if **إِنْ** Allah **اللَّهُ** fear

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât*, and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). 56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. 57. O you who believe! Take not as *Auliya'* those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُومًا وَلِبَاسًا ذَلِيلًا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٥٥﴾ قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَعْلَمُونَ مَتَىٰ لَا آتَاكُمْ ءَامَنًا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٦﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِنْ ذَٰلِكَ مُثَوِّبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْمُنَافِرِينَ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٥٧﴾

وَإِذَا نَادَيْتُمْ and when **نَادَيْتُمْ** you call **إِلَى** for **الصَّلَاةِ** prayer **اتَّخَذُوهَا** they take it **هُزُومًا** for mockery **وَلِبَاسًا** and fun **ذَلِيلًا** because **بِأَنَّهُمْ** they are **قَوْمٌ** a people **لَا** do not **يَفْقَهُونَ** who understand **قُلْ** say **يٰٓأَهْلَ** you opposing **تَعْلَمُونَ** (of) the Scripture **الْكِتَابِ** O people **مَتَىٰ** us **إِلَّا** except **أَنَّ** that **ءَامَنًا** we believe **بِاللَّهِ** in Allah **وَمَا** and what **أُنزِلَ** was sent **إِلَيْنَا** has been sent **وَمَا** to us **وَمَا** and indeed **أَكْثَرَكُمْ** most of you **فَاسِقُونَ** (are) **قُلْ** before (us)

of worse I inform you أَنُتِمْ shall say قُل transgressors
 Allah with عِنْدُ regarding recompence ثَمُونَهُ that ذَلِكَ than
 مَنْ whom لَعَنَهُ cursed اللهُ Allah and became angry وَغَضِبَ عَلَيْهِ
 to الْقِرْدَةَ some of them مِنْهُمْ and He transformed وَجَعَلَ with him
 وَالْمَنَازِيرَ monkeys and (who) worshiped وَعَبَدَ and swines
 the false deities أُولَئِكَ those (are) شَرُّ worse مَكَائِكُمْ in rank وَأَضَلُّ
 Way السَّبِيلِ Right سَوَاءٌ from عَنْ and more astray

58. And when you proclaim the call for As-Salât, they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn*?" 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghûât* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥٩﴾ وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ
 فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٠﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
 وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦١﴾

وَإِذَا جَاءُوكُمْ and when قَالُوا they come to you قَالُوا they said (say) آمَنَّا
 with دَخَلُوا they entered بِالْكَفْرِ and verily وَقَدْ we believed
 with it خَرَجُوا verily قَدْ and they وَهُمْ disbelief
 hiding يَكْتُمُونَ they are كَانُوا what بِمَا knows أَعْلَمُ and Allah وَاللَّهُ
 in تَرَى many مِنْهُمْ of them يُسْرِعُونَ hurrying فِي in
 the forbidden earnings الشَّحْتِ and devouring وَأَكْلِهِمُ and transgression وَالْعُدْوَانِ sin
 they كَانُوا what مَا evil indeed (is) لَيْسَ the forbidden earnings
 forbidding يَنْهَاهُمُ if not لَوْلَا doing يَكْتُمُونَ have been
 their uttering قَوْلِهِمُ from عَنْ and rabbis وَالْأَحْبَارُ the scholars

forbidden ^{أَلْهَجَّتْ} and their devouring ^{وَأَكَلَهُمْ} sinful (words)
 they have been ^{كَانُوا} what ^{مَا} evil indeed (is) ^{لَيْسَ} earning
 contriving ^{يَصْنَعُونَ} ﴿١٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْفَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسَعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٣﴾

وَقَالَتِ ^{الْيَهُودُ} and said ^{يَدُ} the Jews ^{مَغْلُولَةٌ} (of) Allah ^{Hand} ^{غُلَّتْ} fettered ^{أَيْدِيهِمْ} (are) fettered ^{وَلُعِنُوا} and they have been cursed ^{بِمَا} for what ^{قَالُوا} they have said ^{بَلْ} but ^{يَدَاهُ} His ^{يُنْفِقُ} (are) outspread ^{مَبْسُوطَتَانِ} Hands ^{كَيْفَ} He spends ^{يَشَاءُ} as He wills ^{كَثِيرًا} many ^{مِنْهُمْ} of them ^{أَنْزِلَ} what ^{إِلَيْكَ} to you ^{يُنْفِقُ} from ^{رَبِّكَ} your ^{طُغْيَانًا} Lord ^{وَكُفْرًا} in their rebellion ^{وَالْقَيْنَا} and disbelief ^{بَيْنَهُمُ} among them ^{الْعَدَاوَةَ} enmity ^{وَالْبَغْضَاءَ} and hatred ^{إِلَى} and ^{يَوْمِ} till ^{الْقِيَامَةِ} Day ^{كُلَّمَا} (of) Resurrection ^{أَوْفَدُوا} whenever ^{نَارًا} of war ^{أَطْفَأَهَا} fire ^{لِلْحَرْبِ} kindled ^{اللَّهُ} Allah ^{سَعَوْنَ} (to) earth ^{فِي} on ^{وَاللَّهُ} and they (always) strive ^{لَا} and Allah ^{يُحِبُّ} like ^{الْمُفْسِدِينَ} the mischief-makers ﴿١٣﴾

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in

most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ (of) the Scripture People that and if
 آمَنُوا believed and feared (Allah) لَكَفَرْنَا We would have
 عَنْهُمْ surely effaced from them سَيِّئَاتِهِمْ their evils وَلَآ دَخَلْنَاهُمْ
 جَنَّاتِ النَّعِيمِ (of) Gardens would have surely admitted them (to)
 التَّوْرَةَ the Torah had observed أَقَامُوا they أَنَّهُمْ and if
 الْإِنْجِيلَ and the Gospel وَمَا أُنْزِلَ and what had been sent إِلَيْهِمْ
 رَبِّهِمْ from their Lord لَأَكَلُوا they would surely have
 مِنْ فَوْقِهِمْ got provision from above them وَمِنْ تَحْتِ
 أَرْجُلِهِمْ beneath their feet مِنْهُمْ among them (are) أُمَّةٌ
 مُّقْتَصِدَةٌ moderate وَكَثِيرٌ many and مِنْهُمْ of them سَاءَ what
 يَعْمَلُونَ they are doing ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as 'Abdullâh bin Salâm رضي الله عنه), but many of them do evil deeds.

يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُبَيِّنُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِذَا بَدَأْتُمْ كِتَابًا فَتَعْلَمُونَ مَا أَتَى عَلَى الْكَافِرِينَ ﴿٦٨﴾

has been أَنْزَلَ what مَا convey بَلِّغ Messenger أَرْسُولُ O يَا أَيُّهَا
 and if وَإِنْ your Lord رَبِّكَ from مِنْ to you إِلَيْكَ sent down
 you conveyed بَلَّغْتَ then have not فَمَا you do (it) قَعَلْ did not
 will protect you يَعْصِمُكَ and Allah وَاللَّهُ His Messege رِسَالَتُهُ
 the people النَّاسِ إِنَّ indeed اللَّهُ Allah لَا does not يَهْدِي
 O People الْقَوْمَ guide الْكَافِرِينَ ﴿٦٧﴾ disbelievers قُلْ say يَا أَهْلَ
 anything الْكِتَابِ (of) the Scripture لَسْتُمْ (of) you are not عَلَى شَيْءٍ
 and the تَقِيمُوا till تُقِيمُوا the تَوْرَةَ Torah وَالْإِنْجِيلَ and the
 Gospel وَمَا and what أَنْزَلَ has been sent down إِلَيْكُمْ to you مِنْ
 your Lord رَبِّكُمْ وَلَيَزِيدَنَّ and would certainly increase كَثِيرًا
 to إِلَيْكَ has been sent down أَنْزَلَ what مَا of them مِنْهُمْ many
 and وَكَثُرًا in rebellion طَغَيْنَا your Lord رَبِّكَ from مِنْ you
 people الْقَوْمَ over عَلَى grieve تَأْسُ so do not فَلَا disbelief
 disbelievers الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. 68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا قَالَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

and those who الَّذِينَ ءَامَنُوا believed those who هَادُوا and Christians وَالصَّابِئُونَ and Sabaeans وَالنَّصَارَى and Day الْيَوْمِ in Allah بِاللَّهِ whoever مَنْ ءَامَنَ the Last وَعَمِلَ and صَالِحًا good deeds فَلَا (shall be) no خَوْفٌ

فَإِذَا shall grieve ﴿٧٦﴾ they nor وَلَا on them fear عَلَيْهِمْ
 أَخَذْنَا We took مِيثَاقَ covenant بَنِي Children (of) إِسْرَءِيلَ
 وَأَرْسَلْنَا (of) إِسْرَءِيلَ Messengers رُسُلًا to them and We sent
 كُلَّمَا came to them جَاءَهُمْ a Messenger رَسُولًا some (of) قَوْمًا by them
 لَمْ تَهْوِئْ أَنفُسُهُمْ liked لَا with what كَذَّبُوا them) (they) kill
 وَفَرِيقًا and some (of them) يَقْتُلُونَ ﴿٧٧﴾

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

وَحَسِبُوا أَنَّا لَنَكُونُ فَتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِصِيرٍ
 بِمَا يَعْمَلُونَ ﴿٧٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ
 اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ
 أَنْصَارٍ ﴿٧٧﴾

وَحَسِبُوا أَنَّا لَنَكُونُ that not لَا and they thought فَتْنَةً trial
 فَعَمُوا so they became blind وَصَمُوا and they became deaf ثُمَّ
 تَابَ then اللَّهُ turned اللَّهُ عَلَيْهِمْ (with forgiveness) ثُمَّ
 عَمُوا but (again) وَصَمُوا they became blind ثُمَّ
 كَثِيرٌ many مِّنْهُمْ of them وَاللَّهُ and Allah بِصِيرٍ (is) All-Seer
 بِمَا (is) of what يَعْمَلُونَ ﴿٧٦﴾ they do لَقَدْ surely كَفَرَ disbelieved الَّذِينَ
 قَالُوا those who said إِنَّ اللَّهَ indeed هُوَ Allah (Who is) He
 الْمَسِيحُ the Messiah ابْنُ the son مَرْيَمَ (of) Mary وَقَالَ but said
 اَعْبُدُوا (of) إِسْرَءِيلَ O Children the Messiah رَبِّي my Lord وَرَبَّكُمْ and your Lord
 إِنَّهُ verily he مَن يُشْرِكْ whoever بِاللَّهِ sets partners with Allah فَقَدْ then

Paradise الْحَنَّةَ to him عَلَيْهِ Allah ﷻ has forbidden حَرَّمَ indeed
and (there are) وَمَا the Fire النَّارُ and his abode (will be) وَمَاؤُهُ
helpers لِلظَّالِمِينَ for the wrong-doers مِنْ أَنْصَارٍ ٧١ no

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allâh is the Messiah, son of Maryam (Mary)." But the Messiah said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧١ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ عَفُورٌ
رَحِيمٌ ٧٢ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَاكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ٧٣

لَقَدْ said قَالُوا those who الَّذِينَ disbelieved كَفَرَ verily إِنَّ
and مَا (of) three ثَلَاثَةٍ (is) third ثَالِثُ Allah ﷻ indeed
no مِنْ إِلَهٍ إِلَّا Ilah (god) إِلَهُ except إِلَهُ One وَحِدٌ and
they يَقُولُونَ from what عَمَّا they desist يَنْتَهُوا did not لَمْ and if
كَفَرُوا those who الَّذِينَ shall certainly befall لَيَمَسَّنَّ are saying
a painful أَلِيمٌ torment عَذَابٌ among them مِنْهُمْ disbelieved
أَفَلَا (will) not then يَتُوبُونَ (they turn (in repentance) إِلَى to Allah ﷻ
and Allah ﷻ and they ask for His forgiveness وَيَسْتَغْفِرُونَهُ
عَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful مَا not الْمَسِيحُ
the Messiah ابْنُ son مَرْيَمَ (of) Mary إِلَّا except رَسُولٌ
before have passed away خَلَتْ certainly قَدْ a Messenger
(was) صِدِّيقَةٌ and his mother وَأُمُّهُ the Messengers الرُّسُلُ him
the الطَّعَامُ used to eat يَأْكُلَانِ they both كَانَا a woman of truth
to them أَنْظِرْ food كَيْفَ see نَبِّئُ how لَهُمُ We make clear
they يُؤْفَكُونَ how أَنَّى see أَنْظِرْ and ثُمَّ the signs الْآيَاتِ
are deluded away

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. 75. The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah*. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* clear to them; yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٣﴾ قُلْ يَتَاهَلِ
الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٤﴾

قُلْ أَتَعْبُدُونَ say قُلْ besides Allah الله ما do you worship? من دُونِ nothing which
قُلْ has power لَكُمْ neither لا something which
for your ضَرًّا and nor لَا harm
He هُوَ and Allah وَاللَّهُ (for your) benefit نَفْعًا and indeed
قُلْ All-Knowing الْعَلِيمُ (is) All-Hearing السَّمِيعُ indeed
you exceed تَغْلُوا do not لَا (of) the Scripture الْكِتَابِ O People
the truth الْحَقِّ other than غَيْرَ your religion دِينِكُمْ in limits
(of) people قَوْمٍ desires أَهْوَاءَ you follow تَتَّبِعُوا and do not لَا
and ضَلُّوا certainly قَدْ who went astray ضَلُّوا before وَأَضَلُّوا
and كَثِيرًا they mislead
from عَنْ and strayed وَضَلُّوا many
Path السَّبِيلِ Right

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." 77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

لَيْتَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿٧٦﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٧﴾ تَرَى

كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٥﴾

لُعِنَ those who كَفَرُوا disbelieved مِنْ of
 بَنِي Children إِسْرَءِيلَ (of) إِسْرَءِيلَ by لِسَانِ tongue دَاوُدَ (of)
 David وَعِيسَى and ابْنِ son مَرْيَمَ (of) Mary ذَلِكَ (was) that
 and they were عَصَوْا because they disobeyed وَكَانُوا
 forbidding يَمْنَعُونَ ﴿٧٨﴾ they did كَانُوا لَا they did not
 they committed فَعَلُوا wrong deeds مِنْكُمْ from each other
 to لَيْسَ (was) مَا vile indeed they used يَفْعَلُونَ ﴿٧٩﴾
 they make يَتَوَلَّوْنَ of them مِنْهُمْ many كَثِيرًا you see
 evil لَيْسَ disbelieved كَفَرُوا those who الَّذِينَ (with)
 for them قَدَّمَتْ what مَا indeed (is) has been sent forth لَهُمْ
 أَنْفُسُهُمْ themselves أَنْ that سَخِطَ (for) Allah اللهُ became angry
 عَلَيْهِمْ with them وَفِي and in الْعَذَابِ torment هُمْ they خَالِدُونَ ﴿٨٥﴾
 shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliya'*. Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِآتِ وَمَا أَنْزَلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ يَأْتِيهِمْ فَيَقْسِبُونَ وَيُنَازِعُونَ ﴿٨٢﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ بِالْآنِ believed they كَانُوا and if وَلَوْ in Allah
 to إِلَيْهِ has been sent down أُنزِلَ and what وَمَا and the Prophet
 friends أَوْلِيَاءَ they would have taken them أَلَا تَتَذَكَّرُهُمْ not مَا him
 (are) disobedient فَاسِقُونَ ﴿٨١﴾ of them مِّنْهُمْ many but كَثِيرًا
 (to Allah) لَتَجِدَنَّ (most hostile أَشَدَّ verily you will find
 have آمَنُوا to those who لِلَّذِينَ in enmity عَدَاوَةٌ (among) people
 set أَشْرَكُوا and those who وَالَّذِينَ the Jews أَلَيْهُودُ believed
 and verily you will find وَلَتَجِدَنَّ partners with Allah
 have believed آمَنُوا to those who لِلَّذِينَ in love مَوَدَّةٌ nearest of them
 Christians فَصَحَرْنَا we (are) إِنَّا said قَالُوا (are) those who الَّذِينَ
 (are) قَنِيسِيكَ among them مِنْهُمْ because يَا نَّ that (is) ذَٰلِكَ
 do not لَا and that they وَأَنَّهُمْ and monks وَرُهَبَانَا priests
 take pride يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'*; but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn*, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

has been sent down to the Messenger (Muhammad ﷺ) what they hear and when they see their eyes overflow with tears because they have recognized the truth of our Lord! they say: "Our Lord! We believe; so write us down among the witnesses. 83. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish (ferverently desire) that our Lord will admit us (in Paradise) with the righteous people the people

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُخَرِّمُوا طَبِيبَتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَسْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

they said for what Allah so rewarded them the Gardens flowing from under them (streams) rivers (of) the reward and that (is) (therein) and those who disbelieved and those who good-doers they (shall be) Our Verses denied they (shall be) inmates of the Fire (of) the Fire who O you believe! do not believe!

has **أَعْمَلُ** what **مَا** good things **طَيِّبَاتٍ** make unlawful **تَحَرِّمُوا** not
 you **وَمَنْدُوا** and (do) not **وَلَا** to you **لَكُمْ** Allah **اللَّهُ** made lawful
 like **يُحِبُّ** (does) not **لَا** Allah **اللَّهُ** indeed **إِن** transgress
 the transgressors **الْمُعْتَدِينَ** ﴿٨٧﴾

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers). 86. But those who disbelieved and belied Our *Ayât*, they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرْتُمْ بِهِ أَيْمَانُكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

وَكُلُوا and eat **مِمَّا** of what **رَزَقَكُمُ** sustenance provided to you **اللَّهُ**
 (by) Allah **حَلَالًا طَيِّبًا** good things **وَاتَّقُوا** and you fear **اللَّهُ**
 Allah **الَّذِي** whom **أَنْتُمْ** you **بِهِ** in Him **مُؤْمِنُونَ** (are) believers
 لَا **يُؤَاخِذُكُمْ** (will) not **اللَّهُ** Allah **بِاللَّغْوِ** of futile
 He will call you to account **بِأَيْمَانِكُمْ** in **فِي** your oaths **وَلَكِنْ** but **يُؤَاخِذُكُمْ**
 account **بِمَا** for **عَقَّدْتُمُ** earnestly sworn in **الْأَيْمَانَ** oaths **فَكَفَرْتُمْ بِهِ** its
 expiation **إِطْعَامَ** (is) feeding **عَشْرَةِ** ten **مَسْكِينٍ** needy persons **مِنْ**
 of **أَوْسَطِ** average **مَا** what **تُطْعَمُونَ** (of) you feed **أَهْلِيكُمْ** your
 families **أَوْ** or **كِسْوَتُهُمْ** clothing them **أَوْ** or **تَحْرِيرَ رَقَبَةٍ** freeing
 a slave **فَمَنْ** but who **لَمْ** (did) not **يَجِدْ** (that) find **فَصِيَامُ** then
 fasting (of) **ثَلَاثَةِ** three **أَيَّامٍ** days **ذَلِكَ** that (is) **كَفَرْتُمْ** expiation
 your oaths **إِذَا** (of) your oaths **حَلَفْتُمْ** when **وَأَحْفَظُوا** you have sworn
 but keep **أَيْمَانَكُمْ** your oaths **كَذَلِكَ** thus **يُبَيِّنُ** makes clear **اللَّهُ**
 Allah **لَكُمْ** to you **آيَاتِهِ** His Signs **لَعَلَّكُمْ** so that you may **تَشْكُرُونَ** ﴿٨٦﴾
 give thanks

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His *Ayât* that you may be grateful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْفَنَرُ وَالْأَنسَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٨﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْفَنَرِ وَالْأَنسَابِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٨٩﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِنَّمَا only الْفَنَرُ intoxicants and sacrifices at الْأَنسَابُ and game of chance (gambling) وَالْأَزْلَامُ altars and divining arrows رِجْسٌ (are) an abomination (of) الشَّيْطَانِ (of) handiwork Satan فَاجْتَنِبُوهُ so avoid it لَعَلَّكُمْ so that you may تُفْلِحُونَ ﴿٨٨﴾ attain success إِنَّمَا only wants يُرِيدُ the شَّيْطَانُ enmity الْعَدَاوَةَ between you يَتَنَكَّمُ he excites يُوقِعُ that Satan أَنْ and hatred وَالْبَغْضَاءَ and games of الْفَنَرُ intoxicants وَالْأَنسَابُ and chance (gambling) وَيَصُدَّكُمْ hinder you عَنْ and from ذِكْرِ the prayer الصَّلَاةِ and from وَعَنِ (of) Allah اللَّهُ remembrance فَهَلْ the prayer (be of those) who abstain مُنْتَهُونَ ﴿٨٩﴾ you أَنْتُمْ so will

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. 91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٠﴾ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَءَامَنُوا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩١﴾

the Messenger **وَأَطِيعُوا اللَّهَ** Allah and obey **وَأَطِيعُوا** and obey **وَأَحْذَرُوا** and be aware **وَلَا تَوَلَّوْا** you turn away **فَاعْلَمُوا** (is) know **أَنَّا** only **عَلَى** upon **رَسُولِنَا** our Messenger **الْبَلَّغُ** (is) conveyance **الْمُبِينُ** plain **لَيْسَ** (there is) not **عَلَى** on **الَّذِينَ** those **وَعَمِلُوا** and did **الصَّالِحَاتِ** righteous deeds **مَنْ** who **فِيمَا** sin **لَعَنُوا** (Allah) they ate **إِذَا مَا** for what **أَتَقُوا** when they fear **وَأَمَّنُوا** and believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds **فَمَنْ** then they fear **أَتَقُوا** then **وَأَمَّنُوا** and believe **فَمَنْ** (Allah) they fear **وَأَحْسَنُوا** do good **وَاللَّهُ** Allah and **يُحِبُّ** loves **الْحَسَنِينَ** the good-doers

92. And obey Allâh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. **93.** Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ بِمَا كُنْتُمْ تَكْفُرُونَ ۚ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ ۚ أَنَا غَافِلٌ عَنْهُمْ ۖ سَبْعَ مَرَّاتٍ ۚ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَرَسُولِهِ ۚ لَهُمُ الْعَذَابُ عَذَابِ الْغَافِلِينَ ۖ ۝١١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِمَّا قَتَلَ مِنْ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفْلَةٌ طَعَامَ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۚ عَفَا اللَّهُ عَنْهَا مَلَكَ مِنْ عَادٍ فَنَزَّلْنَاهُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝١٢

يَا أَيُّهَا الَّذِينَ آمَنُوا surely will try you believe لَيَبْلُوَنَّكُمْ who O you الَّذِينَ آمَنُوا with something مِن the game الصَّيْدِ of الله تعالى the game and your lances وَرِمَاحِكُمْ (by) your hands آيِدِيكُمْ can be taken unseen بِغَيْرِ عَيْنٍ fears Him يَخَافُهُ who اللَّهُ so that knows for فَكَلِمَةَ that ذَلِكِ after بَعْدَ transgressed أَعْتَدَى then whoever فَمَن who عَذَابِ أَلِيمٍ (is a) painful torment عَذَابِ أَلِيمٍ O you يَا أَيُّهَا الَّذِينَ آمَنُوا game الصَّيْدِ you kill تَقْتُلُوا (do) not لَا believe آمَنُوا

killed it قَتَلَ and whosoever وَمَنْ in (a state of) Ihram حُرْمَ are
 like مِثْل then penalty (is) مُتَعَدِّا intentionally of you مِنْكُمْ
 قَتَلَ what قَتَلَ he killed مِنْ of النَّعْمِ cattle بِكُمْ بِهِ judged by
 ذَوَاعِلُ brought بَلَغَ an offering هَذِيَا among you مِنْكُمْ two just men
 (of) فَكْفَرُوا feeding طَعَامُ expiation أَوْ or to the Ka'bah
 عَدْلُ or أَوْ needy equivalent ذَلِكَ (to) that صِيَامًا fasting لِيَذُوقُوا
 pardoned عَقَا (of) his deed أَمْرُهُ and grieves وَكَأَلْ that he tastes
 repeated (it) عَادَ but who وَمَنْ passed سَلَفَ what عَمَّا Allah الله
 and فَسْتَنْقِمُ Allah الله will take retribution مِنْهُ from him وَاللهُ and
 Lord of Retribution ذُو الْبَأْسِ (is) All-Mighty Allah عزيز

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrâm*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

أَجَلْ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلنَّاسِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي
 إِلَيْهِ تُحْشَرُونَ ﴿٩٤﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ
 لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ مِمَّا عَلَيْهِ ﴿٩٥﴾

أَجَلْ is lawful لَكُمْ to you صَيْدُ game الْبَحْرِ (of) water وَطَعَامُهُ and
 and for مَتَاعًا its eating لَكُمْ as provision وَلِلنَّاسِ for you
 حُرْمَ but is forbidden عَلَيْكُمْ to you صَيْدُ hunting الْبَرِّ
 and وَاتَّقُوا in a state of Ihram حُرْمًا while you are دُمْتُمْ on land
 you shall إِلَيْهِ Whom اللَّهُ fear اللَّهُ Allah
 the Ka'bah الْكَعْبَةَ Allah الله has made جَعَلَ be gathered

for النَّاسِ an establishment فِينَا the Sacred الْحَرَامَ House
 and animals of الْهَدَى the sacred الْحَرَامَ and month وَالشَّهْرَ people
 so that يَتَعَلَّمُوا (all) this ذَلِكَ and (their) collars وَالْقَاتِدَّ offerings
 (is) in فِي what مَا knows يَعْلَمُ Allah اللَّهُ that أَنْ you may know
 التَّسْمُونَاتِ the heavens وَمَا and what فِي (is) in فِي الْأَرْضِ the earth وَأَنَّ
 (is) عَلِيمٌ thing شَيْءٍ of every كُلِّ Allah اللَّهُ and that
 All-Knower

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back. 97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٦﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
 تَكْتُمُونَ ﴿٩٧﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَذَكَّرُ الْآلَتِيبُ لَعَلَّكُمْ
 تُفْلِحُونَ ﴿٩٨﴾

اعْلَمُوا أَنَّ know أَنَّ that اللَّهُ Allah شَدِيدُ Severe (is) الْعِقَابِ (in)
 (is) عَفُورٌ Allah اللَّهُ and that وَأَنَّ punishment
 the Messenger الرَّسُولِ on عَلَى (is) not مَا Most Merciful رَحِيمٌ ﴿٩٦﴾
 إِلَّا الْبَلَاغُ but وَاللَّهُ Allah وَيَعْلَمُ and to convey (the message) الْبَلَاغُ
 قُلْ you conceal تَكْتُمُونَ ﴿٩٧﴾ and what وَمَا you reveal تُبْدُونَ what مَا
 and good وَالطَّيِّبُ bad thing الْخَبِيثُ equal يَسْتَوِي (are) not لَا say
 abundance كَثْرَةُ fascinates you أَعْجَبَكَ even though وَلَوْ thing
 الْخَبِيثِ (of) bad things فَاتَّقُوا ﴿٩٧﴾ so fear اللَّهُ Allah يَتَذَكَّرُ
 الْآلَتِيبُ (of) understanding لَعَلَّكُمْ ﴿٩٨﴾ so that you may
 succeed

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. 100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, O men of understanding in order that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ فَسَوْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا
 اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٩٩﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٠﴾ مَا جَعَلَ اللَّهُ مِنْ
 بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ ﴿١٠١﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا (do) not تَسْأَلُوا you ask
 عَنْ about أَشْيَاءَ things إِنْ if بُدِّ they are made clear لَكُمْ to you
 فَسَوْكُمْ they would trouble you وَإِنْ and if تَسْأَلُوا you will ask
 the Quran الْقُرْآنُ is being revealed يُنَزَّلُ when حِينَ about these
 تُبَدَّ they would be made clear لَكُمْ to you عَفَا has forgiven اللَّهُ
 اللَّهُ that عَنْهَا Allah وَاللَّهُ (is) All-Forgiving غَفُورٌ
 All-Forbearing قَدْ indeed سَأَلَهَا asked such (questions) قَوْمٌ
 on people مِنْ قَبْلِكُمْ before you ثُمَّ then أَصْبَحُوا they became
 has neither جَعَلَ disbelievers كَافِرِينَ that account
 nor سَائِبَةٍ Bahira بَحِيرَةٍ things like مِنْ Allah اللَّهِ instituted
 nor وَصِيلَةٍ Wasilah وَلَا nor حَامٍ Ham وَلَكِنَّ but الَّذِينَ
 those who كَفَرُوا disbelieve يَفْتَرُونَ invent عَلَى against اللَّهُ
 الْكَذِبَ a lie وَآكَرَهُمْ but most of them لَا (do) not يَعْقِلُونَ
 understand

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allâh has not instituted things like *Bahîrah* or a *Sâ'ibah* or a *Wasîlah* or a *Hâm* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَإِذَا قِيلَ and when it is said لَهُمُ to them تَعَالَوْا come to مَا to the الرَّسُولِ and to Allah أَنْزَلَ what has revealed اللَّهُ Allah وَإِلَى and to the Messenger قَالُوا they say حَسْبُنَا suffices us مَا what وَجَدْنَا what we found عَلَيْهِ upon it أَوَلَوْ even though our forefathers آبَاءُنَا did their forefathers لَا not يَعْلَمُونَ know شَيْئًا anything وَلَا nor يَهْتَدُونَ O you يَا أَيُّهَا they had guidance الَّذِينَ who آمَنُوا who believe عَلَيْكُمْ on you (is to take care of) أَنْفُسَكُمْ your ownelves لَا will not يَضُرُّكُمْ harm you مَنْ who ضَلَّ goes astray إِذَا when (is) return of you مَرْجِعُكُمْ Allah to you are guided إِلَى you are guided جَمِيعًا all فَيُنَبِّئُكُمْ then He will inform you بِمَا of what كُنْتُمْ you doing تَعْمَلُونَ had been

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your ownelves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَيْتُمْ فِي الْأَرْضِ فَاصْبِرْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الْوَصِيَّةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْهَدُ بِهِ شَتَاوَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَيُّمِينَ ﴿١٠٦﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا who believe شَهْدَةُ (take) witness بَيْنِكُمْ any of you إِذَا when حَضَرَ أَحَدَكُمُ approaches the death حِينَ (making) الْوَصِيَّةِ a will اثْنَانِ two ذَوَا عَدْلٍ from (among) two others مِنْكُمْ or آخَرَانِ among you غَيْرِكُمْ if أَنْتُمْ you صَرَيْتُمْ (you are) travelling فِي (you are) travelling

calamity مُصِيبَةٌ and befalls you فَاصْبَتْكُم the land الْأَرْضُ through
 after you detain them both مِنْ بَعْدِ (of) the death الْمَوْتِ
 if by Allah بِاللَّهِ and they swear فَيَقْسِمَانِ the prayer الصَّلَاةِ
 آرْتَبْتُمْ you doubt them لَا شَيْءَ we will sell بِهَا it for
 and not وَلَا a near relative فَاقْرَبُ he is كَانَ even if وَلَوْ a price
 indeed إِنَّا (of) Allah اللَّهُ testimony شَهَادَةً we will conceal نَكْتُمُ
 the sinners الْفَاسِقِينَ (will be) among لَيْنَ then إِذَا we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُرِيَ عَنْهُمَا اسْتَحَقَّ إِثْمًا فَخَارَئِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيَقْسِمَانِ بِاللَّهِ
 لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَيْنَ الظَّالِمِينَ ﴿١٠٦﴾ ذَلِكَ أَذَقُ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ
 يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾

فَإِنْ عُرِيَ عَنْهُمَا it is discovered then if عُرِيَ that the two أَنَّهُمَا
 shall stand يَقُومَانِ then two others فَخَارَئِ sin إِثْمًا guilty of
 those who الَّذِينَ from (among) مِنَ اسْتَحَقَّ عَلَيْهِمُ
 the former two الْأَوَّلَيْنِ against whose right (had deposed)
 (that) our testimony (is) لَشَهَادَتُنَا by Allah بِاللَّهِ and they two swear
 and وَمَا testimony of the (other) two شَهَادَتِهِمَا than مِنْ truer أَحَقُّ
 (have) not اعْتَدَيْنَا we transgressed إِنَّا we indeed we إِذَا then لَيْنَ
 (will be) among الظَّالِمِينَ ﴿١٠٦﴾ (is) ذَلِكَ the wrong-doers أَذَقُ
 that (is) أَذَقُ closer أَنْ يَأْتُوا بِالشَّهَادَةِ evidence عَلَى in وَجْهِهَا
 (true) form أَوْ or يَخَافُوا أَن they fear تُرَدَّ أَيْمَانُ will be refuted
 (their) oaths بَعْدَ after أَيْمَانِهِمْ their (others') oaths وَاتَّقُوا اللَّهَ so fear
 Allah وَاللَّهُ and listen and Allah لَا (does) not يَهْدِي guide
 الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾ people transgressors

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبُ﴾ (١٠٧) إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَتَرَىٰ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٠٨﴾

﴿يَوْمَ يَجْمَعُ﴾ on the Day (when) Allah will gather the الرُّسُلَ Messengers
 ﴿فَيَقُولُ﴾ and will say what أُجِبْتُمْ answer you were given
 ﴿قَالُوا لَا﴾ they said no عِلْمَ knowledge لَنَا we have
 ﴿إِنَّكَ﴾ you verily أَنْتَ You only عَلَّمَهُ All-Knowner (are) الْغُيُوبُ (of)
 ﴿يَعِيسَى﴾ said قَالَ (remember) when إِذْ hidden things
 ﴿يُنْعِمُنِي﴾ My son مَرْيَمَ Mary (of) اذْكُرْ remember نِعْمَتِي My
 ﴿عَلَيْكَ﴾ Favour عَلَيْكَ upon you وَعَلَىٰ and upon وَالِدَتِكَ your mother
 ﴿إِذْ﴾ when أَيَّدْتُكَ I strengthened you بِرُوحِ with spirit الْقُدُسِ (of)
 ﴿تُكَلِّمُ﴾ you speak النَّاسَ the people (to) فِي in
 ﴿وَكَهْلًا﴾ the cradle الْمَهْدِ and when وَإِذْ and (in) maturity
 ﴿وَالْحِكْمَةَ﴾ the Book الْكِتَابَ I taught you
 ﴿وَالْإِنْجِيلَ﴾ and the Torah وَالْإِنْجِيلَ and the Gospel وَإِذْ and when
 ﴿تَخْلُقُ﴾ and تَخْلُقُ you make مِنَ الطِّينِ clay كَهَيْئَةِ like the figure
 ﴿طَيْرًا﴾ a bird الطَّيْرِ (of) بِإِذْنِي by My Leave فَتَنفُخُ into it
 ﴿وَتَتَرَىٰ﴾ and you breathe فَتَكُونُ and you heal بِإِذْنِي by My Leave
 ﴿وَالْأَبْرَصَ﴾ the born blind الْأَكْمَةَ and the lepers بِإِذْنِي by My Leave
 ﴿وَتُخْرِجُ﴾ and when وَإِذْ you raise الْمَوْتَىٰ the dead بِإِذْنِي by My Leave

وَإِذْ كَفَفْتُ and when (of) Children إِسْرَءِيلَ I restrained
 إِسْرَءِيلَ عَنْكَ from you إِذْ when جِئْتَهُمْ you came to them بِالْبَيِّنَاتِ
 disbelieved كَذَّبُوا those who الَّذِينَ and said فَقَالَ with clear proofs
 among them إِنَّ (is) not هَذَا this إِلَّا but سِحْرٌ magic
 clear ﴿١٠٩﴾

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ, son of Maryam! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١٠﴾ إِذْ قَالَ الْحَوَارِيُّونَ
 يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١١﴾
 قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَحْمِلَ فِيهَا ثِقَلًا وَنَعْلَمَ أَنْ قَدْ صَدَّقْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٢﴾

وَإِذْ أَوْحَيْتُ I revealed إِلَى to the disciples الْحَوَارِيِّينَ
 they آمِنُوا to believe بِي in Me وَبِرَسُولِي and My Messenger قَالُوا and
 that we are آمَنَّا and bear witness وَاشْهَدْ we believed بِأَنَّا
 the disciples الْحَوَارِيُّونَ said قَالَ when إِذْ Muslims ﴿١١٠﴾
 has يَسْتَطِيعُ does هَلْ (of) Mary مَرْيَمَ son ابْنِ O Jesus يَٰعِيسَى
 power رَبُّكَ your Lord أَنْ to يُنْزِلَ send down عَلَيْنَا to us مَائِدَةً
 table spread مِنَ the heaven السَّمَاءِ قَالَ the he said اتَّقُوا اللَّهَ fear
 Allah إِنْ if كُنْتُمْ you are مُؤْمِنِينَ ﴿١١١﴾ believers قَالُوا they said نُرِيدُ
 and be satisfied وَأَكُلُ that أَنْ we wish مِنْهَا of it وَنَحْمِلُ and

قُلُوبُنَا our hearts وَتَعْلَمُ and we know أَنَّ that قَدْ indeed صَدَقْنَا
وَكُنُوزُكُمُ the truth you have told us وَكُنُوزُكُمْ and we be عَلَيْهَا on that
الشَّاهِدِينَ ۞ witnesses

111. And when I (Allâh) inspired *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Isâ, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Isâ said: "Fear Allâh, if you are indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا
وَأَنْتَ خَيْرُ الرَّازِقِينَ ۞ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ
الْعَالَمِينَ ۞

قَالَ عِيسَى said Jesus ابْنُ Mary مَرْيَمَ (of) اللَّهُمَّ O Allah رَبَّنَا our Lord
أَنْزِلْ send down عَلَيْنَا upon us مَائِدَةً a table مِنَ from
السَّمَاءِ the heaven تَكُونُ which will be لَنَا for us عِيدًا a festival
لِأَوَّلِنَا and last of us وَآخِرِنَا and a sign وَمَائَةٍ and a sign مِنْكَ
وَارْزُقْنَا from You and provide us sustenance وَأَنْتَ and you خَيْرُ
الرَّازِقِينَ ۞ (are) Best (of) sustainers اللَّهُ said قَالَ (of) I
مُنَزِّلُهَا I (will) send it down عَلَيْكُمْ to you فَمَنْ but whoever يَكْفُرْ
بَعْدَ after (that) مِنْكُمْ among you فَإِنِّي then I (will) أَعَذِّبُهُ
عَذَابًا (with) a torment لَا not أَكُنْ أَحَدًا punish him
الْعَالَمِينَ ۞ of anyone مِنَ the worlds

114. 'Isâ, son of Maryam, said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamîn (mankind and jinn)."

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي آلِهَتَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتُمْ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

وَإِذْ O Jesus Allah said قَالَ and (remember) when (of) Mary son (of) Mary son say قُلْتَ did you (as) two gods and my mother take me besides (as) two gods (as) two gods and my mother take me it Glory be to you سُبْحٰنَكَ he will say قَالَ Allah I had not what I say أَقُولُ that for me was بِحَقٍّ I had if any right فَقَدْ said it قُلْتُمْ I had if any right in what (is) You know تَعْلَمُ You would have known it in what (is) I know أَعْلَمُ and (do) not my soul نَفْسِي Your Soul إِنَّكَ indeed You أَنْتَ You are عَلَّامُ All-Knower of the hidden things

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ عِبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنَّ تَعَذِّبُهُمْ فَلَا تُهِنُّمُ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَمَا أَنْتَ بِالْعَزِيزِ الْحَكِيمِ ﴿١١٦﴾

مَا (did) not قُلْتُ I say لَهُمْ to them إِلَّا except مَا what أَمَرْتَنِي You commanded me أَنْ [of it] عِبُدُوا Allah you worship رَبِّي my Lord رَبَّكُمْ and your Lord وَكُنْتُ and I was عَلَيْهِمْ among them شَهِيدًا a witness مَا دُمْتُ till I remained فِيهِمْ You were أَنْتَ You recalled me كُنْتُ but when تَوَفَّيْتَنِي Yourself الرَّقِيبَ the Watcher عَلَيْهِمْ over them وَأَنْتَ and You عَلَى every شَيْءٍ thing شَهِيدٌ if (are) a Witness تَعَذِّبُهُمْ over Your slaves عِبَادُكَ verily they (are) فَلَا تُهِنُّمُ You punish them وَإِنْ

[You] تَنْفِرُ and if You forgive لَهُمْ them فَإِنَّكَ verily You أَنْتَ [You] the All-Wise الْحَكِيمُ (are) the All-Mighty الْقَبِيرُ (indeed)

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٨﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٩﴾

قَالَ اللَّهُ said Allah هَذَا this يَوْمُ Day يَنْفَعُ shall profit the الصَّادِقِينَ truthful صِدْقُهُمْ truthful لَهُمْ (are) جَنَّاتٌ Gardens تَجْرِي مِنْ تَحْتِهَا the rivers الْأَنْهَارُ they will خَالِدِينَ abide فِيهَا in it أَبَدًا forever رَضِيَ Allah is pleased عَنْهُمْ Allah with Him عَنْهُ and they are pleased وَرَضُوا them that (is) ذَلِكَ with Him الْفَوْزُ success الْعَظِيمُ the Great ﴿١١٨﴾ لِلَّهِ (is) for Allah مُلْكُ dominion السَّمَاوَاتِ (of) the heavens وَالْأَرْضِ and what (is) وَمَا and فِيهِنَّ in them وَهُوَ He and عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿١١٩﴾ has power

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

سُورَةُ الْاِنْجِلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

الْحَمْدُ لِلَّهِ the praise (is) for Allah الَّذِي Who created the heavens السَّمَوَاتِ and the earth الْأَرْضَ and made the ظُّلُمَاتِ darknesses and the light النُّورَ yet الَّذِينَ those who كَفَرُوا disbelieved in their Lord رَبِّهِمْ as يَعْدِلُونَ ﴿١﴾ (others) as equal هُوَ He (it is) الَّذِي Who created you خَلَقَكُمْ from طِينٍ clay ثُمَّ then قَضَىٰ decreed أَجَلًا a term وَأَجَلٌ مُّسَمًّى and a term تَمْتَرُونَ you yet أَنْتُمْ with Him determined عِنْدَهُ doubt وَهُوَ and He (is) اللَّهُ Allah فِي in السَّمَوَاتِ the heavens وَفِي and in الْأَرْضِ and your open وَجَهْرَكُمْ your secret سِرَّكُمْ He knows يَعْلَمُ the earth and مَا and He knows وَيَعْلَمُ (deeds) تَكْسِبُونَ what you earn وَمَا you earn never تَأْتِيهِمْ comes to them مِنْ آيَةٍ a sign مِنْ from آيَاتِ Signs رَبِّهِمْ their Lord (of) إِلَّا but كَانُوا they are عَنْهَا from it مُعْرِضِينَ ﴿٤﴾ turning away

Sûrat 6. Al-An'âm

(The Cattle)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an Ayah (sign) comes to them from the Ayât of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾ أَمْ يَرَوْنَ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكَرُّ وَآرَسْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

فَقَدْ كَذَّبُوا indeed كَذَّبُوا they rejected بِالْحَقِّ the truth لَمَّا when it جَاءَهُمْ came to them news أَنْبَاءُ will come to them يَأْتِيهِمْ but soon فَسَوْفَ came to them مَا (of) that كَانُوا they used to بِهِ at it يَسْتَهْزِئُونَ mock at أَمْ We destroyed أَهْلَكْنَا how many كَمْ they see يَرَوْنَ did not We had established them مَكَّنَّاهُمْ a generation مِنْ قَرْنٍ before them We have in فِي الْأَرْضِ the earth لَمْ not نُمْكِنْ such as مَا on عَلَيْهِمْ rain and We sent وَآرَسْنَا (for) you لَكَرُّ established the rivers وَجَعَلْنَا abundantly مِدْرَارًا them تَجْرِي flow مِنْ تَحْتِهِمْ under them فَأَهْلَكْنَاهُمْ then We destroyed them بِذُنُوبِهِمْ for their sins وَأَنْشَأْنَا (created) and We raised مِنْ بَعْدِهِمْ after other قَرْنًا generations آخَرِينَ them

5. Indeed, they rejected the truth (the Qur'ân and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرَاطٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أُنْزِلْنَا مَلَكَ لَفُضِيَ الْآمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٩﴾ وَلَقَدْ آسَنَّا نَزْلَ رُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

وَلَوْ and had نَزَّلْنَا We sent down عَلَيْكَ to you كِتَابًا a Book (written) فِي on قِرَاطٍ paper فَلَمَسُوهُ and they would have touched بِأَيْدِيهِمْ it لَقَالُوا with their hands الَّذِينَ would have said كَفَرُوا disbelieved إِنَّ (is) not هَذَا this إِلَّا but سِحْرٌ magic مُبِينٌ sent لَوْلَا why has not been أُنْزِلَ manifest

We sent down **أَزَلْنَا** and had **رَكَّوْ** an angel **مَلَكٌ** to him **عَلَيْهِ** down
مَلَكًا an angel **لَقَضَى** the matter **الْأَمْرُ** would have been decided
وَلَوْ respite would be granted to them **يَنْظُرُونَ** (and) then
We **جَعَلْنَاهُ** an angel **مَلَكًا** We appointed him **وَلَلْبَشَا** a man
and We would have **رَجُلًا** would have made him
(in) what **مَا** to them **عَلَيْهِمْ** certainly caused confusion
يَلْبِسُونَ and indeed **وَلَقَدْ** they are (already) confused
but **فَكَفَّكَ** before you **مُرْسِلٍ** Messengers were mocked
مَّا at them **سَخِرُوا** scoffed those who **بِالَّذِينَ** surrounded
mocking **يَسْتَهْزِئُونَ** at it **بِهِمْ** they were **كَانُوا** what

7. And even if We had sent down unto you (O Muhammad صلی اللہ علیہ وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَمْ يَمَأْسُكُنْ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ سِيرُوا travel in **فِي** the land **الْأَرْضِ** and **ثُمَّ** see
كَيْفَ what **كَانَتْ** was **عَاقِبَةُ** end **الْمُكَذِّبِينَ** (of) the rejecters
قُلْ say **لِمَنْ** to whom belongs **مَا** what **فِي** (is) the **السَّمَوَاتِ**
He has **كُتِبَ** to Allah **لِلَّهِ** say **قُلْ** and the earth **وَالْأَرْضِ** heavens
He **لِيَجْمَعَكُمْ** the Mercy **الرَّحْمَةُ** Himself **نَفْسِهِ** for **عَلَى** prescribed
(of) Resurrection **الْقِيَامَةِ** Day **يَوْمَ** on **إِلَى** will gather you together
لَا (there is) no **رَيْبَ** doubt **فِيهِ** in it **الَّذِينَ** those who **خَسِرُوا**
not **لَا** they **فَهُمْ** themselves **أَنْفُسَهُمْ** have ruined (destroyed)

يُؤْمِنُونَ ﴿١١﴾ will believe ﴿١٢﴾ and to Him belongs مَا that سَكَنَ
 and He هُوَ and the day وَاللَّيْلِ the night اَلَّيْلِ existed فِي
 All-Knowing الْعَلِيمُ (is) All-Hearing السَّمِيعُ

11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth." 12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَأَطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونُ مِنَ الْمُشْرِكِينَ ﴿١١﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٢﴾ مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٣﴾

قُلْ I take أُتَّخَذُ Allah اللَّهُ (should) other than وَلِيًّا (of) the heavens السَّمَوَاتِ (Originator) Creator فَأَطِرَ a guardian
 and the earth وَالْأَرْضِ and هُوَ He and يُطْعِمُهُ Who feeds وَلَا
 have been أُمِرْتُ verily I إِنِّي say قُلْ He is fed يُطْعَمُ not
 of أَكُونَ that I should be أَوَّلَ I first مَنْ أَسْلَمَ who
 of تَكُونُ and not وَلَا submitted (to Allah) you should be
 fear أَخَافُ surely I إِنِّي say قُلْ the polytheists الْمُشْرِكِينَ (among)
 (of) عَصَيْتُ if إِنِّي I disobeyed رَبِّي my Lord عَذَابَ torment يَوْمٍ (of)
 Day عَظِيمٍ Mighty (Awful) مَنْ Who يُصْرِفْ is averted عَنْهُ
 He had mercy on him رَحِمَهُ surely فَقَدْ that Day يَوْمَئِذٍ from it
 (is) the manifest الْفَوْزُ success الْمُبِينُ

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn*. 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.

وَأِنْ يَّمْسَسْكَ اللَّهُ يَضْرِبَ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَا تُذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَهَيْئَكُمْ لِتَشْهَدُونَ أَتَىٰ مَعَ اللَّهِ إِلَهًا آخَرَ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

وَأِنْ يَّمْسَسْكَ Allah touches you and if يَضْرِبَ with affliction then none كَاشِفَ لَهُ it can relieve but هُوَ He and if يَمْسَسْكَ He touches you بِخَيْرٍ with good then He هُوَ over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿١٧﴾ (is) All-Powerful (is) and هُوَ (is) الْقَاهِرُ Omnipotent (is) and هُوَ His slaves عِبَادِهِ over فَوْقَ Omnipotent (is) الْحَكِيمُ All-Wise (is) الْخَبِيرُ All-Aware قُلْ say أَتَىٰ what شَيْءٍ thing أَكْبَرُ (is) a Witness شَهِيدٌ Allah say قُلْ in evidence شَهِدَ greatest and has been بَيْنِي between me and بَيْنَكُمْ between you وَأُوحِيَ that I may warn لَا تُذِرْكُمْ Qur'an this هَذَا to me revealed do أَهَيْئَكُمْ it may reach بَلَغَ and whomsoever وَمَنْ with it you بِهِ you verily لِتَشْهَدُونَ bear witness أَتَىٰ that مَعَ with اللَّهُ Allah إِلَهًا (there are) gods آخَرَ other قُلْ say لَا (do) not أَشْهَدُ I bear One (such) a witness قُلْ say إِنَّمَا only هُوَ (is) He إِلَهٌ God وَحْدٌ of what وَإِنِّي indeed I am بَرِيءٌ exonerated (innocent) مِمَّا تُشْرِكُونَ ﴿١٩﴾ you associate (with Him)

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. 19. Say (O Muhammad ﷺ): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allâh there are other *alihâ* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly, I am innocent of what you join in worship with Him."

الَّذِينَ آمَنَتْهُمْ أَكْتَبَ بِرُفُوعِهِمْ كَمَا يَعْرِفُونَ آبَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاؤُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

the الَّذِينَ We have given them مَا آتَيْنَاهُمْ those whom الَّذِينَ they recognize يَمُرُّونَهُمْ as كَمَا recognize him يَمُرُّونَهُمْ Scripture آتَيْنَاهُمْهُمْ their sons الَّذِينَ (but) those who خَسِرُوا أَنفُسَهُمْ who lost they will believe لَا يَزِيدُكُمْ (١٦) not لَا they فَهُمْ their own selves أَظْلَمُ and who أَظْلَمُ (is) greater wrong-doer وَمَنْ أَظْلَمُ than he who كَذَّبَ or كَذَّبَ a lie أَوْ against اللَّهِ Allah عَلَى invented will attain success يَنْتَصِرُونَ not لَا indeed إِنَّهُ His Signs الظَّالِمُونَ (١٧) the wrong-doers وَنَوْمَ and on Day (when) نَحْشُرُهُمْ We will tell them and (then) ثُمَّ all جَمِيعًا shall gather them together associated others with Allah أَشْرَكُوا to those who الَّذِينَ say you used كُنْتُمْ to whom الَّذِينَ (are) your associates where شُرَكَاءُكُمْ to زَعُمُونَ (١٨) assert

20. Those to whom We have given the Scripture (Jews and Christians) recognize him, as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât? Verily, the Zâlimûn shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert?"

ثُمَّ لَئِنْ كُنْتُمْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (١٦) أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (١٧) وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُفْلًا أَبَدًا لَا يُؤْمِنُوا بِهِ حَتَّى إِذَا جَاءَهُكَ بَجْدُلُوكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ (١٨)

ثُمَّ then لَئِنْ not كُنْ will be فِتْنَتُهُمْ their mischief إِلَّا but أَنْ not مَا our Lord رَبَّنَا by اللَّهُ they said (will say) قَالُوا that كُنَّا we were مُشْرِكِينَ (١٦) أَنْظِرْ how كَذَبُوا they and have forsaken وَصَلَّ themselves أَنْفُسِهِمْ against have lied and وَمِنْهُمْ invent (١٧) they used to كَانُوا what عَنْهُمْ them كَانُوا (are) among them مَنْ those who يَسْتَمِعُ listen إِلَيْكَ to you وَجَعَلْنَا that veil أَكِنَّةً their hearts قُلُوبِهِمْ over but We have cast

يَفْقَهُوْهُ (is) their ears (is) وَقِي and in مَا ذَانِهِمْ they could understand it
 وَأَيُّ every كُلِّ they see يَرَوْنَ and if وَإِنْ heaviness deafness
 إِذَا so much that حَقِّقَ in it يَهْتَفُوا they will believe لَا sign
 say يَقُولُ to argue with you يُجَادِلُونَكَ they come to you جَاءَكَ when
 الَّذِينَ كَفَرُوا those who disbelieve إِنَّ (is) not هَٰذَا (is) but أَسَاطِيرُ
 (of) the ancients الْأَوَّلِينَ tales

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٣﴾ وَلَوْ تَرَىٰ إِذْ يَقُولُوا عَلَى النَّارِ فَعَالُوا يُتْلَيْنَا نَزْدُ وَلَا
 نَكْذِبُ بِآيَاتِ رَبِّنَا وَكَوْنُ مِنَ الْمُؤْمِنِينَ ﴿٢٤﴾ بَلْ بَدَاهُمْ مَّا كَانُوا يَكْفُرُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ
 لَكَاذِبُونَ ﴿٢٥﴾

وَهُمْ and they يَنْهَوْنَ forbid (others) عَنْهُ from him وَيَنْهَوْنَ and they
 يُهْلِكُونَ and not وَإِنْ from him عَنْهُ they (themselves) keep away
 and do not وَمَا their ownelves أَنْفُسَهُمْ but إِلَّا they destroy
 يَشْعُرُونَ ﴿٢٣﴾ they perceive وَلَوْ and if تَرَىٰ you could see وَقُولُوا when
 would يُتْلَيْنَا they said فَقَالُوا the Fire النَّارِ by عَلَى they were held
 بِآيَاتِ we will deny نَكْذِبُ then not وَلَا were sent back نَزْدُ that we
 رَبِّنَا Signs of our Lord وَكَوْنُ of our Lord وَمِنْ among the الْمُؤْمِنِينَ ﴿٢٤﴾
 what became manifest لَهُمْ to them بَلْ the believers
 كَانُوا they used to يُكْفُرُونَ conceal مِنْ قَبْلُ before وَلَوْ and if رُدُّوا
 were sent back لَعَادُوا they would have reverted لِمَا to what نُهُوا
 and indeed they (are) وَإِنَّهُمْ therefrom عَنْهُ they were forbidden
 the liars لَكَاذِبُونَ ﴿٢٥﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٦﴾ وَلَوْ تَرَىٰ إِذْ يَقِفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٧﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٢٨﴾

وَقَالُوا إِن (is) not هِيَ (this) but حَيَاتُنَا الدُّنْيَا our life (will be) وَمَا (of) the world and not نَحْنُ we بِمَبْعُوثِينَ ﴿٢٦﴾ they resurrected وَلَوْ and if تَرَىٰ you (could) see إِذْ when يَقِفُوا they stood عَلَىٰ before رَبِّهِمْ their Lord قَالَ He said أَلَيْسَ is not the truth هَذَا this بِالْحَقِّ the truth قَالُوا they said بَلَىٰ yes وَرَبِّنَا by our Lord قَالَ He said فَذُوقُوا then taste الْعَذَابَ the torment بِمَا for what كُنْتُمْ you used to تَكْفُرُونَ ﴿٢٧﴾ disbelieve قَدْ indeed خَسِرَ suffered loss الَّذِينَ those who كَذَّبُوا denied بِآيَاتِ اللَّهِ Allah حَتَّىٰ until إِذَا when جَاءَتْهُمْ the Hour السَّاعَةُ came to them بَغْتَةً suddenly قَالُوا they said يَحْسِرُنَا we فَرَطْنَا what مَا over عَلَىٰ alas for us وَهُمْ (in) it نَحْمِلُونَ and they يَحْمِلُونَ will bear أَوْزَارَهُمْ their burdens عَلَىٰ on ظُهُورِهِمْ their backs أَلَا how سَاءَ evil is مَا what يَزِيدُونَ ﴿٢٨﴾ they bear

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَبِيبٌ وَلَهُوَ وَلِلْءَاخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ مَدَّ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَأِ الْمُرْسَلِينَ ﴿٣٤﴾

وَمَا (is) and nothing الْحَيَوةُ life الدُّنْيَا (of) the world إِلَّا but لَبِيبٌ a play وَلَهُوَ a pastime (amusement) وَلِلْءَاخِرَةِ and abode and a better خَيْرٌ (is) لِلَّذِينَ for those who يَتَّقُونَ fear (Allah) أَفَلَا will not then تَعْقِلُونَ ﴿٣٢﴾ indeed مَدَّ you understand نَعْلَمُ We know إِنَّهُ that it لَيَحْزُنُكَ grieves you الَّذِي what يَقُولُونَ they say فَإِنَّهُمْ لَا verily they يَكْذِبُونَكَ not reject you وَلَكِنَّ but الظَّالِمِينَ (deny) يَجْحَدُونَ ﴿٣٣﴾ (of) Allah in Verses the wrong-doers بِآيَاتِ the Messengers رُسُلٌ were rejected كَذَّبَتْ and indeed وَلَقَدْ reject قَبْلِكَ before you فَصَبَرُوا عَلَى that مَا but they endured with patience كُذِّبُوا they were rejected وَأَوْدُوا and they were hurt حَتَّىٰ till أَنَّهُمْ who reached them نَصَرْنَا and (there is) none وَلَا Our Help has altered لِكَلِمَاتِ Words (of) Allah وَلَقَدْ and surely جَاءَكَ and (of) the Messengers news الْمُرْسَلِينَ ﴿٣٤﴾ come to you

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْلَغَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتِ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنِّي اللَّهُ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

their aversion **إِعْرَاضُهُمْ** on you **عَلَيْكَ** hard **كَبِيرٌ** is **كَانَ** and if **وَإِنْ** a tunnel **تَنْتَنِي** you seek **تَسْتَطَعْتَ** then if **فَإِنْ** the sky **فِي السَّمَاءِ** to a ladder **أَوْ سُلَّمًا** or the ground **فِي الْأَرْضِ** in **فَتَأْتِيهِمْ** and had **وَلَوْ** a sign **بَيِّنَةٍ** so that you bring them **فَتَأْتِيهِمْ** on **عَلَى** He would have gathered them **لَجَمَعَهُمُ** Allah **اللَّهُ** willed **أَلْهَدَى** the guidance **فَلَا** so do not **تَكُونُوا** you be **مِنَ الْجَاهِلِينَ** from the ignorant **إِنَّمَا** only **يَسْتَجِيبُ** respond **الَّذِينَ** (those) who **يَسْمَعُونَ** listen **وَالْمَوْتَى** and the dead **يَرْجِعُهُمْ** they will be returned **إِلَيْهِ** to Him **ثُمَّ** then **لَوْ لَا** said **زَلَّ** why not **عَلَيْهِ** has been sent down **مَايَّةٌ** a sign **مِنْ رَبِّهِ** from his Lord **قُلْ** say **إِنَّ** indeed **اللَّهُ** Allah **قَادِرٌ عَلَىٰ** has **أَكْثَرُهُمْ** but **لَكِنَّ** a sign **مَايَّةٌ** He sends down **بَيِّنَاتٍ** that **أَنْ** power over **لَا** most of them **يَعْلَمُونَ** do not know

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئَ مَعَكُمْ مَا قَرَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

وَمَا (there is) no **دَابَّةٍ** animal **فِي** on **الْأَرْضِ** the earth **وَلَا** and **طَائِرٍ** bird **يَطِيرُ** flies **بِجَنَاحَيْهِ** that **إِلَّا** with its two wings **أُنْمِئَ** communities **مَعَكُمْ** like you **قَرَرْنَا** (did) not **ثُمَّ** then **إِلَىٰ** to **الْكِتَابِ** the Book **فِي** in **نُغْفِرُ** neglect

and those رَبِّهِمْ they shall be gathered يُحْشَرُونَ ﴿٣٨﴾ their Lord
 and كَذَّبُوا rejected بِآيَاتِنَا Our Signs صُرُّ (are) deaf وَبَكُمُ
 Allah wills يَشَاءُ whom مَنْ the darkness in فِي dumb
 sets him يَضِلُّهُ He wills يَشَاءُ and whom وَمَنْ lets go astray
 what do you أَرَأَيْتُمْ say قُل Straight مُسْتَقِيمٍ ﴿٣٩﴾ Path
 (of) Allah أَتَنْتَهُم if أَنْتُمْ comes to you عَذَابُ torment
 do other than أَغَيْرَ the (last) Hour السَّاعَةُ came to you
 or أَتَنْتَهُم Allah تَدْعُونَ if أَنْتُمْ you call
 truthful صَادِقِينَ ﴿٤٠﴾ you are كُنْتُمْ

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. 39. Those who reject Our *Ayât* are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

بَلْ إِلَٰهَهُمْ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ
 بِالْبَاسِ وَالضَّرَّةِ لَعَلَّهُمْ يَضْعَعُونَ ﴿٣٩﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَاسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا
 كَانُوا يَعْمَلُونَ ﴿٤٠﴾

بَلْ and He removes فَيَكْشِفُ you call تَدْعُونَ to Him إِلَٰهَهُ but
 upon Him إِلَيْهِ you had called تَدْعُونَ (the distress) for which
 مَا وَتَنْسَوْنَ He willed شَاءَ if
 We sent أَرْسَلْنَا and verily وَلَقَدْ you had associated (with Allah)
 and before you فَاخَذْنَاهُمْ nations مِّن قَبْلِكَ (Messengers)
 and hardship وَالضَّرَّةِ with misfortune بِالْبَاسِ We seized them
 why فَلَوْلَا (they) humble themselves يَضْعَعُونَ ﴿٣٩﴾ so that they may
 Our disaster (torment) بَاسُنَا came to them جَاءَهُمْ when إِذْ not
 became hardened قَسَتْ but وَلَكِنْ they humbled themselves تَضَرَّعُوا
 to them لَهُمْ and made fair-seeming وَزَيَّنَ their hearts قُلُوبُهُمْ
 do الشَّيْطَانُ what كَانُوا they used to يَعْمَلُونَ ﴿٤٠﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَوَّحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿١١﴾ فَقُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَبَصَرَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ أَنْظِرْ كَيْفَ نَصْرَفُ الْأَيَّاتِ ثُمَّ هُمْ يَصْذَبُونَ ﴿١٣﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. **45.** So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Âlamîn. **46.** Say (to the

disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât*, yet they turn aside.

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَفْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ if أَنْتُمْ what do you think? عَذَابُ اللَّهِ say قُلْ (of) Allah torment openly جَهْرَةً or suddenly بَفْتَةً it shall هَلْ يُهْلَكُ destroy إِلَّا the الْقَوْمُ الظَّالِمُونَ people We send الْمُرْسَلِينَ and do not وَمَا the wrong-doers and مُبَشِّرِينَ bearers of glad tidings but لَا Messengers and مُنذِرِينَ bearers of glad tidings and warned (his life) وَأَصْلَحَ believed so who فَمَنْ warners then no خَوْفٌ fear (shall be) عَلَيْهِمْ upon them وَلَا nor هُمْ they يَحْزَنُونَ shall grieve وَالَّذِينَ but those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs for what يَمَسُّهُمُ the torment الْعَذَابُ shall touch them they used to يَفْسُقُونَ transgress

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrongdoing people)?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayât*, the torment will touch them for their disbelief (and for their belying the Message of Muhammad (صلى الله عليه وسلم)).

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا أَتَيْنَا إِلَّا مَا يُوحَىٰ إِلَىٰ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

قُلْ لَا say do not أَقُولُ I say لَكُمْ to you عِنْدِي I have خَزَائِنُ the unseen الْغَيْبَ I know وَلَا (of) Allah أَعْلَمُ nor وَلِيٌّ

وَلَا أَنقُلْ I say لَكُمْ to you إِنِّي that I am مَلَكٌ an angel إِن to me قُلْ I follow إِلَّا but مَا what يُوحَى is revealed إِلَيَّ to me قُلْ and the بَصِيرٌ the blind وَالْأَعْمَى it equal يَسْتَوِي is say هَلْ seeing أَفَلَا then تَتَفَكَّرُونَ ﴿٥٠﴾ you reflect وَأَنْذِرْ and warn بِهِ and they shall be يُخْشَوْنَ that أَنْ fear الَّذِينَ those who with it رَّبِّهِمْ their Lord لَيْسَ (will be) not لَهُمْ for them gathered إِلَيَّ to besides Him وَلَيْ وَرِيٌ a protector وَلَا nor سَفِيْعٌ an intercessor مِّنْ دُونِهِ besides Him وَلَئِنْ يَتَّقُونَ ﴿٥١﴾ so that they may fear Allah لَعَلَّهُمْ

50. Say (O Muhammad (صلى الله عليه وسلم)): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَلَا تَقْرُؤَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدُوِّ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥١﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٢﴾

وَلَا تَقْرُؤَ and do not الَّذِينَ turn away رَبَّهُمْ their Lord بِالْعَدُوِّ in the morning وَالْعَصِيِّ the evening يُرِيدُونَ seeking وَجْهَهُ His Face مَا (there is) not عَلَيْكَ on you مِنْ حِسَابِهِمْ their account مِنْ شَيْءٍ anything وَمَا (there is) and not مِنْ حِسَابِكَ your account عَلَيْهِمْ on them مِنْ شَيْءٍ anything فَتَطْرُدَهُمْ that you may turn them away فَتَكُونَ and become مِنَ الظَّالِمِينَ ﴿٥١﴾ the wrong-doers وَكَذَلِكَ فَتَنَّا and thus لِّيَقُولُوا with others بَعْضُهُمْ some of them أَهَؤُلَاءِ are these the ones مَنَّ اللَّهُ has favoured اللَّهُ عَلَيْهِمْ upon them مِنْ بَيْنِنَا from يَبِينُنَا amongst أَلَيْسَ does not اللَّهُ Allah بِأَعْلَمَ the thankful ones ﴿٥٢﴾ know better

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْتُمْ مَنْ عَمِلَ مِنْكُمْ سُوءًا يَجْهَلُكُمْ ثُمَّ تَابَ مِنْ بَعْدِهِ. وَأَصْلَحَ فَإِنَّهُ عَفُورٌ رَحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِيكُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ those who الَّذِينَ come to you and when believe يُؤْمِنُونَ those who
يَا أَيُّهَا الَّذِينَ آمَنُوا in Our Signs فَقُلْ say سَلَامٌ peace عَلَيْكُمْ be upon you كَتَبَ
Himself نَفْسِهِ upon your Lord رَبُّكُمْ has made incumbent
الرَّحْمَةَ the Mercy أَنْتُمْ so that مَنْ any one who عَمِلَ does مِنْكُمْ
repents تَابَ then ثُمَّ in ignorance يَجْهَلُكُمْ evil of you
بَعْدِهِ after that وَأَصْلَحَ and mends (his ways) فَإِنَّهُ then surely He
عَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful وَكَذَلِكَ and thus
نَفْصِلُ the Signs الْآيَاتِ We explain in detail so that
سَبِيلَ becomes distinct way الْمُجْرِمِينَ (of) the sinners قُلْ say إِنِّي
I am نُهَيْتُ forbidden أَنْ that أَعْبُدَ the الَّذِينَ I worship
تَدْعُونَ call upon مِنْ دُونِ (instead of) اللَّهِ Allah
قُلْ say لَا not آتِيكُمْ أَهْوَاءُكُمْ I will follow your desires قَدْ ضَلَلْتُ I
of وَمَا then إِذَا would go astray and أَنَا I be مِنَ the guided الْمُهْتَدِينَ

54. When those who believe in Our *Ayât* come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayât* in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship)

besides Allâh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۖ مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۖ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

قُلْ إِنِّي say I am عَلَىٰ on a clear proof بَيِّنَةٍ from my Lord رَبِّي I have وَكَذَّبْتُم do not مَا it but you have rejected عِنْدِي that مَا تَسْتَعْجِلُونَ you are demanding hastily which بِهٖ (is) إِنِ the decision الْحُكْمُ not He declares يَقْضِي for Allah اللَّهُ but إِلَّا (of) the judges الْفَاصِلِينَ ﴿٥٧﴾ (is) Best خَيْرٌ and He وَهُوَ the truth الْحَقَّ you are تَسْتَعْجِلُونَ what مَا I had عِنْدِي surely أَنَّ if قُلْ say لَوْ would have been decided لَفُضِيَ which بِهٖ demanding hastily الْأَمْرُ the matter بَيْنِي between me وَبَيْنَكُمْ between you and between you وَاللَّهُ and Allah أَعْلَمُ and the wrong-doers بِالظَّالِمِينَ ﴿٥٨﴾ knows best

57. Say (O Muhammad ﷺ): “I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” 58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers).”

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَعِنْدَهُ مَفَاتِحُ the unseen الْغَيْبِ keys and He has لَا (of) the unseen لَا يَعْلَمُهَا what مَا and He knows وَيَعْلَمُ He but هُوَ لَا knows them and (does) not وَمَا and the sea وَالْبَحْرِ the earth الْبَرِّ (is) in تَسْقُطُ fall مِن وَرَقَةٍ a leaf إِلَّا but يَعْلَمُهَا He knows it وَلَا and not حَبَّةٌ in ظُلُمَاتٍ darkness الْأَرْضِ the earth and (of) the earth وَلَا nor

but (is written) **إِلَّا** dry **يَابِسَ** nor **وَلَا** wet (fresh) **رَطْبَ** (anything) Who **الَّذِي** and it is He **وَهُوَ** Clear **مُبِينٌ** a Book **كِتَابٍ** in **فِي** and He **وَيَعْلَمُ** by night **بَالَيْلٍ** recalls you (your souls) **يَتَوَفَّنَكُمْ** then **ثُمَّ** by day **بَالنَّهَارِ** you did **جَرَحْتُمْ** what **مَا** knows the **أَجَلُ** so that is fulfilled **لِيُقْضَىٰ** in it **فِيهِ** He raises you again (will be) **مَرْجِعُكُمْ** unto Him **إِلَيْهِ** then **ثُمَّ** appointed **مُسَمًّى** term **ثُمَّ** your return **ثُمَّ** then **ثُمَّ** **يُنَبِّئُكُمْ** He will inform you **بِمَا** of what **كُنْتُمْ** do **تَعْمَلُونَ** you used to

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّنَهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦٠﴾ ثُمَّ رُدُّوْا إِلَىٰ آلِهِ مَوْلَاهُمْ الْحَقُّ ۚ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦١﴾ قُلْ مَنْ يُنْجِيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَيْنَا مِنْ هَٰذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ ﴿٦٢﴾

His slaves **عِبَادِهِ** above **فَوْقَ** (is) the Omnipotent **الْقَاهِرُ** and He **وَهُوَ** **وَيُرْسِلُ** **عَلَيْكُمْ** and He sends **حَفَظَةً** guardians (angels) **حَتَّىٰ** over you **إِذَا** until **جَاءَ** when **أَحَدَكُمْ** one of you **الْمَوْتُ** approaches **تَوَفَّنَهُ** Our Messengers **رُسُلُنَا** cause him to die (take his soul) **وَهُمْ** (angels) **لَا** and they **يُفْرِطُونَ** (do) not **ثُمَّ** then **رُدُّوْا** they are returned **إِلَىٰ** to **آلِهِ** their Lord **مَوْلَاهُمْ** Allah **الْحَقُّ** the Just **لَهُ** is not **أَلَا** the judgement **الْحُكْمُ** for Him (is) **قُلْ** (of) reckoners **الْحَاسِبِينَ** (is) the Swiftest **وَهُوَ** and He **أَسْرَعُ** who **يُنْجِيكُمْ** saves you **مِّنْ** from **ظُلُمَاتِ** darkness **الْبَرِّ** (of) the land **وَالْبَحْرِ** and the sea **تَدْعُونَهُ** you call Him **تَضَرُّعًا** humbly **وَخُفْيَةً** and secretly **لَّئِنْ** if He **أَنجَيْنَا** saved us **مِنْ هَٰذِهِ** this **لَنُكَوِّنَنَّ** among **الشَّاكِرِينَ** the thankful **مِنْ** we shall be

61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allâh, their True *Maulâ*. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful."

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦١﴾ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَتْ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٢﴾ وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٣﴾

قُلِ اللَّهُ Allah say قُلِ اللَّهُ يُنَجِّيكُمْ saves you مِنْهَا from this وَمِنْ from every كَرْبٍ distress ثُمَّ yet أَنْتُمْ you تُشْرِكُونَ ﴿٦١﴾ associate on عَلَى (is) the Powerful الْقَادِرُ He قُلْ partners with Allah أَنْ، that يَبْعَتْ He sends عَلَيْكُمْ upon you عَذَابًا torment مِّنْ from فَوْقِكُمْ above you أَوْ or مِنْ from تَحْتِ beneath أَرْجُلِكُمْ your feet أَوْ your feet and lets يَلْبِسَكُمْ or شِيْعًا mutual discord وَيُذِيقَ and taste بَعْضُكُم some of you بَأْسَ violence بَعْضٍ (of) one another أَنْظُرْ (of) one another see كَيْفَ how نُصَرِّفُ variously الْآيَاتِ (Our) Signs لَعَلَّهُمْ so that they may understand وَكَذَّبَ and قَوْمُكَ your people قُلْ (is) the truth الْحَقُّ and لَسْتُ I am not عَلَيْكُمْ over you وَكِيلٍ ﴿٦٣﴾ a supervisor

64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh." 65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât*, so that they may understand. 66. But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakîl* (guardian) over you."

لِكُلِّ نَبْرٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حَسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَنْفَوْنَ ﴿٦٩﴾

for every نَبْرٍ news مُسْتَقَرٌّ (is) a fixed time وَسَوْفَ and soon تَعْلَمُونَ ﴿٦٧﴾ you shall know (it) وَإِذَا you see رَأَيْتَ and when يَخُوضُونَ those who are engaged in ءَايَاتِنَا Our Signs فَأَعْرِضْ turn away عَنْهُمْ from them حَتَّى until يَخُوضُوا they are engaged in فِي they are engaged in حَدِيثٍ a talk غَيْرِهِ other than that وَإِمَّا and if يُنْسِيَنَّكَ causes you to forget الشَّيْطَانُ Satan فَلَا then do not تَقْعُدْ you sit بَعْدَ after الذِّكْرِى the remembrance مَعَ with الْقَوْمِ the people الظَّالِمِينَ ﴿٦٨﴾ wrong-doers وَمَا (there is) not عَلَى and الَّذِينَ those who يَنْفُونَ those who fear Allah مِنْ (from) حَسَابِهِمْ their account مِنْ شَيْءٍ anything وَلَكِنْ ذِكْرِى but لَعَلَّهُمْ remembrance يَنْفَوْنَ ﴿٦٩﴾ so that they may fear Allah

67. For every news there is a reality and you will come to know. 68. And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers). 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'ân).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَوةُ الدُّنْيَا وَذَكَّرْتَهُمْ أَن تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

وَذَرِ those who الَّذِينَ and leave alone اتَّخَذُوا took دِينَهُمْ their religion لَعِبًا (as) a play وَلَهْوًا and pastime وَعَرَّتْهُمْ and beguiled الْحَيَوةُ الدُّنْيَا life (deceived) them دَكَّرْتَهُمْ (of this) world وَذَكَّرْتَهُمْ but اُولَئِكَ those who أُبْسِلُوا is caught نَفْسٌ a soul بِمَا with it كَسَبُوا lest أَنْ (them) remind

for هَا neither (will be) لَيْسَ it has earned كَسَبَتْ for what بِمَا
 an شَيْعٌ nor وَلَا a protector وَلِيٌّ Allah besides مِنْ دُونِ it
 every كُلِّ it offers ransom تَعْدِلُ and even if وَإِنْ intercessor
 عَدْلٍ ransom لَا not يُؤْخَذُ it will be accepted مِنْهُ from him أُولَئِكَ
 boiling of حَمِيمٍ a drink شَرَابٌ for them (is) لَهُمْ they earned
 they كَانُوا because بِمَا a painful أَلِيمٌ and torment وَعَذَابٌ water
 disbelieve يَكْفُرُونَ used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي
 الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْفِتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرُنَا لِتُسَلِّمَ رَبِّ
 الْعَالَمِينَ ﴿٧١﴾

قُلْ say أَدْعُوا shall we invoke مِنْ دُونِ others besides Allah
 مَا that لَا neither (can) يَنْفَعُنَا nor وَلَا (can) يَضُرُّنَا
 after وَنُرَدُّ harm us on أَعْقَابِنَا our heels بَعْدَ and shall we turn
 إِذْ هَدَيْنَا when اللَّهُ has guided us كَالَّذِي Allah like the one اسْتَهْوَتْهُ
 حَيْرَانًا the earth الشَّيَاطِينُ whom misled in the
 إِلَى who call him أَصْحَابٌ companions يَدْعُونَهُ he has confused
 الْهُدَى to الْهُدَى the guidance انْفِتِنَا come to us قُلْ indeed هُوَ
 الْهُدَى (of) Allah هُوَ is the الْهُدَى guidance وَأَمْرُنَا
 to Lord رَبِّ that we submit لِتُسَلِّمَ and we have been commanded
 (of) the worlds الْعَالَمِينَ ﴿٧١﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the *Shayâtîn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamîn (mankind, jinn and all that exists);

وَأَنۢ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧١﴾ وَهُوَ الَّذِي خَلَقَ السَّمَكُوتَ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عَلِيمُ الْغَيْبِ وَالشَّهِيدُ
وَهُوَ الْحَكِيمُ الْحَبِيرُ ﴿٧٢﴾

وَأَنۢ أَقِيمُوا and to offer الصَّلَاةَ prayer and fear Him وَهُوَ and (it is) He إِلَيْهِ Whom you shall be تُحْشَرُونَ ﴿٧١﴾ Who gathered and (it is) He وَهُوَ and (it is) He خَلَقَ created السَّمَكُوتَ the heavens and (on) وَالْأَرْضَ the earth بِالْحَقِّ in truth وَيَوْمَ the Day (of Resurrection) and (it is) He يَقُولُ He will say كُن be فَيَكُونُ and His قَوْلُهُ it shall become His Word الْحَقُّ (is) the truth وَلَهُ (of) the dominion الْمُلْكُ will be (on the) Day (when) يَوْمَ the trumpet الصُّورِ will be blown (in) فِي be عَلِيمُ All-Knower الْغَيْبِ (is) the invisible وَالشَّهِيدُ and the visible وَهُوَ and He الْحَكِيمُ the All-Wise الْحَبِيرُ ﴿٧٢﴾

72. And to perform *As-Salât*, and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!" — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

﴿٧٣﴾ وَإِذۡ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا أَتَاكَ مِنْ تَحَنُّنٍ مِنَ اللَّهِ إِنَّكَ عَلَىٰ عَيْنِنَا قَاسِمٌ ﴿٧٤﴾ وَقَالَ إِبْرَاهِيمُ أَأَنْتَ الَّذِي تَدْعُنَا إِلَىٰ تَرْكِ اللَّهِ الَّذِي أَنْتَ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ وَكَذٰلِكَ نَرْفُتُ بَرَأٰئَتَكَ مِنَ اللَّهِ ۚ وَكَذٰلِكَ تَتَّخِذُ أَصْنَآءَ اللَّهِ إِلَٰهَةً ۚ إِنَّكَ أَنتَ السَّامِعُ ﴿٧٥﴾ وَقَالَ إِبْرَاهِيمُ إِنَّكَ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ وَكَذٰلِكَ نَرْفُتُ بَرَأٰئَتَكَ مِنَ اللَّهِ ۚ وَكَذٰلِكَ تَتَّخِذُ أَصْنَآءَ اللَّهِ إِلَٰهَةً ۚ إِنَّكَ أَنتَ السَّامِعُ ﴿٧٦﴾ وَقَالَ إِبْرَاهِيمُ إِنَّكَ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ وَكَذٰلِكَ نَرْفُتُ بَرَأٰئَتَكَ مِنَ اللَّهِ ۚ وَكَذٰلِكَ تَتَّخِذُ أَصْنَآءَ اللَّهِ إِلَٰهَةً ۚ إِنَّكَ أَنتَ السَّامِعُ ﴿٧٧﴾ وَقَالَ إِبْرَاهِيمُ إِنَّكَ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ وَكَذٰلِكَ نَرْفُتُ بَرَأٰئَتَكَ مِنَ اللَّهِ ۚ وَكَذٰلِكَ تَتَّخِذُ أَصْنَآءَ اللَّهِ إِلَٰهَةً ۚ إِنَّكَ أَنتَ السَّامِعُ ﴿٧٨﴾ وَقَالَ إِبْرَاهِيمُ إِنَّكَ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ وَكَذٰلِكَ نَرْفُتُ بَرَأٰئَتَكَ مِنَ اللَّهِ ۚ وَكَذٰلِكَ تَتَّخِذُ أَصْنَآءَ اللَّهِ إِلَٰهَةً ۚ إِنَّكَ أَنتَ السَّامِعُ ﴿٧٩﴾ وَقَالَ إِبْرَاهِيمُ إِنَّكَ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ وَكَذٰلِكَ نَرْفُتُ بَرَأٰئَتَكَ مِنَ اللَّهِ ۚ وَكَذٰلِكَ تَتَّخِذُ أَصْنَآءَ اللَّهِ إِلَٰهَةً ۚ إِنَّكَ أَنتَ السَّامِعُ ﴿٨٠﴾

to his father ١٦٦ إبراهيم said قَالَ and (remember) when ١٦٧ Azar father ١٦٨ أَنَتَّخِذُ idols ١٦٩ أَصْنَامًا do you take ١٧٠ as gods ١٧١ إِيَّيَّ as gods ١٧٢ أَنَتَّخِذُ idols ١٧٣ أَصْنَامًا do you take ١٧٤ in ١٧٥ فِي and your people ١٧٦ وَرَوْمَكَ see you ١٧٧ أَرَأَيْتَ verily I ١٧٨ أَنَتَّخِذُ idols ١٧٩ أَصْنَامًا do you take ١٨٠ إِبْرَاهِيمَ We showed ١٨١ نُرِي and thus ١٨٢ وَكَذَلِكَ manifest ١٨٣ مَلَكُوتَ Abraham ١٨٤ مَلَكُوتَ kingdom ١٨٥ السَّمَوَاتِ (of) the heavens ١٨٦ وَالْأَرْضِ and the earth ١٨٧ وَابْتِغَاوْنَ of ١٨٨ الْمُتَّقِينَ (and) so that he becomes ١٨٩ وَلَيَكُونَ earth ١٩٠ the firm ١٩١ over him ١٩٢ عَلَيْهِ outspread ١٩٣ جَنَّ so when ١٩٤ فَلَمَّا believers ١٩٥ the night ١٩٦ رَأَى he saw ١٩٧ كَوْكَبًا a star ١٩٨ قَالَ he said ١٩٩ هَذَا this (is) ٢٠٠ رَبِّي my Lord ٢٠١ I love ٢٠٢ أَجِبُ do not ٢٠٣ لَا he said ٢٠٤ قَالَ it set ٢٠٥ أَقْلَ but when ٢٠٦ فَلَمَّا Lord ٢٠٧ those who set ٢٠٨ الْآفَلِكِ

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihâ* (gods)? Verily, I see you and your people in manifest error."

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ٧٦ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُغْوِينِي إِلَىٰ بَرَاءٍ مِّنَّا فَمَا تَصَرُّوْنَ ٧٧ إِيَّيَّ وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَبِيرًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ٧٨

he ٧٦ فَلَمَّا rising ٧٧ بَازِعًا the moon ٧٨ الْقَمَرَ he saw ٧٩ رَأَى and when ٨٠ فَلَمَّا said ٨١ هَذَا this (is) ٨٢ رَبِّي my Lord ٨٣ فَلَمَّا it set ٨٤ أَفَلَ but when ٨٥ فَلَمَّا my Lord ٨٦ رَبِّي guide me ٨٧ يَهْدِنِي did not ٨٨ لَمْ if ٨٩ لَيْنَ said ٩٠ لَأَكُونَنَّ my Lord ٩١ رَبِّي among ٩٢ الْقَوْمِ surely I would have become ٩٣ الضَّالِّينَ the people ٩٤ ٧٦ فَلَمَّا the sun ٩٥ الشَّمْسَ he saw ٩٦ رَأَى and when ٩٧ فَلَمَّا who go astray ٩٨ بَازِعَةً the largest ٩٩ قَالَ he said ١٠٠ هَذَا this (is) ١٠١ رَبِّي my Lord ١٠٢ هَذَا (is) ١٠٣ رَبِّي my Lord ١٠٤ فَلَمَّا it set ١٠٥ أَفَلَتْ but when ١٠٦ فَلَمَّا the largest ١٠٧ رَبِّي my Lord ١٠٨ رَبِّي verily I (am) ١٠٩ إِيَّيَّ people ١١٠ يَغْوِينِي to He ١١١ فَطَرَ the largest ١١٢ السَّمَوَاتِ originated (created) ١١٣ وَالْأَرْضَ face ١١٤ لِلَّذِي

heavens وَالْأَرْضِ and the earth حَنِيفًا exclusively وَمَا and not أَتَى I am of مِنَ الْمُشْرِكِينَ ﴿٦١﴾ polytheists

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*."

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَادِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٦٨﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٩﴾

وَحَاجَّهُ قَوْمُهُ he said قَالَ his people قَوْمُهُ and disputed with him أَتُحَادِّثُونِي and He has هَدَانِ about فِي do you dispute with me you تُشْرِكُونَ what مَا I fear أَخَافُ and do not وَلَا guided me my رَبِّي wills that يَشَاءَ except أَنْ with Him بِهِ associate Lord شَيْئًا anything وَسِعَ comprehends رَبِّي my Lord كُلَّ then not أَفَلَا (in His) Knowledge عِلْمًا thing عِلْمًا every I should أَخَافُ and how وَكَيْفَ will you remember تَتَذَكَّرُونَ ﴿٦٨﴾ and do not وَلَا you associate with Allah أَشْرَكْتُمْ what مَا fear تَخَافُونَ you fear أَنَّكُمْ that you أَشْرَكْتُمْ associate (others) بِاللَّهِ for it يَزِيلُ He send down يُنَزَّلُ did not لَمْ what مَا Allah (of) عِلْمًا to you سُلْطَانًا any authority فَأَيُّ then which الْفَرِيقَيْنِ the two parties أَحَقُّ has more right بِالْأَمْنِ to security إِنْ if كُنْتُمْ know تَعْلَمُونَ ﴿٦٩﴾ you

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)

wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨١﴾ وَذَٰلِكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾

الَّذِينَ ءَامَنُوا those who believed and did not يَلْبِسُوا obscure (confuse) ءِيمَنَهُمْ their belief بِظُلْمٍ with wrong-doing أُولَٰئِكَ those (is) لَهُمُ the security ٱلْأَمْنُ and they وَهُمْ مُّهْتَدُونَ (are) وَذَٰلِكَ the guided حُجَّتُنَا Our Argument ءَاتَيْنَاهَا his people إِبْرَاهِيمَ Abraham عَلَىٰ against قَوْمِهِ We gave (to) نَرْفَعُ We raise دَرَجَاتٍ ranks (in) مِّنْ whom نَشَأٍ We will إِنَّ All-Knowing عَلِيمٌ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed وَوَهَبْنَا and We bestowed لَهُ upon him إِسْحَاقَ Isaac وَيَعْقُوبَ and Jacob كُلًّا each of them هَدَيْنَا We guided وَنُوحًا and Noah هَدَيْنَا (him) We guided (that) مِن قَبْلُ before (among) وَنُوحًا and among his progeny دَاوُدَ David وَسُلَيْمَانَ and Solomon وَأَيُّوبَ and Job وَيُوسُفَ and Joseph وَمُوسَىٰ and Moses وَهَارُونَ and Aaron وَكَذَٰلِكَ and thus نَجْزِي the good-doers الْمُحْسِنِينَ

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyub (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers. See the footnote of V.9:120).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَ وَلُوطًا وَكَهْلًا فَضَلَّنا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ اللَّهُ بِعَثَمٍ ﴿٨٨﴾

وَزَكَرِيَّا and Zacharia وَيَحْيَى and John وَعِيسَى and Jesus وَإِيلَاسَ and Elias كُلٌّ (were) of all مِّنَ الصَّالِحِينَ the righteous وَإِسْمَاعِيلَ and Ishmael وَإِسْحَاقَ and Elisha وَيُوشَعَ and Jonah وَلُوطًا and Lot وَكَهْلًا and all فَضَلَّنا We favoured عَلَى the worlds الْعَالَمِينَ over وَمِنْ the worlds and from ءَابَائِهِمْ and their progeny وَذُرِّيَّاتِهِمْ their forefathers وَإِخْوَانِهِمْ and their brethren and We وَاجْتَبَيْنَاهُمْ and We chose them وَهَدَيْنَاهُمْ and We guided them إِلَى to صِرَاطٍ the Straight مُسْتَقِيمٍ Way (of) Allah هُدَى guidance (is) يَهْدِي He guides بِهِ with it مَن whom يَشَاءُ He wills of عِبَادِهِ His slaves وَلَوْ and if أَشْرَكُوا and if they associated others with Allah لَحِطَ rendered vain عَنْهُمْ from them مَا what كَانُوا they used to يَعْمَلُونَ do

85. And Zakariyyâ (Zachariya), and Yahyâ (John) and 'Îsâ (Jesus) and Ilyâs (Elias), each one of them was of the righteous. 86. And Ismâ'il (Ishmael) and Al-Yasaa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the 'Ālamîn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبْهَتُهُمْ أَقْسَدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

أُولَٰئِكَ those الَّذِينَ whom ءَاتَيْنَاهُمُ We gave (them) الْكِتَابَ the Book وَالْحِكْمَ and (sound) Judgement وَالنَّبُوءَةَ and فَإِن and Prophethood يَكْفُرْ but if بِهَا in it (therein) هَٰؤُلَاءِ these فَقَدْ then indeed وَكَلْنَا We have entrusted بِهَا it (to) قَوْمًا people لَّيْسُوا who are not

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ due Allah ﷻ they estimate قَدَرُوا and did not
 send أَنْزَلَ did not مَا they said قَالُوا when إِذْ estimation to Him
 down ﷻ Allah ﷻ عَلَى to بَشَرٍ human being مِنْ any شَيْءٍ thing قُلْ
 who أَنْزَلَ sent down أَلَكِتَابِ the Book الَّذِي which جَاءَ
 and a guidance وَهُدًى a light مُوسَى Moses [it] بَرَاءَ brought
 (into) sheets فَرَاطِيسَ which you have put تَجْعَلُونَهُمْ for people
 بُدُونَهَا most كَثِيرًا and you conceal وَتُخْفُونَ you disclose (some of) it
 neither تَعْلَمُونَ (of it) وَعِلْمُهُمْ though you were taught مَا what لَرَّ
 Allah ﷻ say قُلْ your forefathers ءَابَاؤُكُمْ nor وَلَا you أَنْتُمْ knew
 their argumentation خَوَصِهِمْ فِي in leave them ذَرَهُمْ then ثُمَّ
 which أَنْزَلْنَاهُ (is) a Book كِتَابُ and this وَهَذَا they play يَلْعَبُونَ ﴿١١﴾
 which confirming مُصَدِّقُ blessed مُبَارَكُ We have sent down
 so that you may warn وَلِنُنذِرَ (came) before it بَيْنَ يَدَيْهِ
 and those وَمَنْ (people of) Mother of Towns (Makkah) حَوْهَا

in the **بِالْآخِرَةِ** believe **يُؤْمِنُونَ** and those who **وَالَّذِينَ** around it
هَٰذَا Hereafter believe **يُؤْمِنُونَ** in it **وَهُمْ** and they **عَلَىٰ** over **صَلَاتِهِم**
 guard **يَحَافِظُونَ** their prayers

91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad ﷺ) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ
 الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
 كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ and who **مِمَّنِ** (is) more unjust **أَفْتَرَىٰ** than he who **أَوْ** invented
عَلَى اللَّهِ against Allah **كَذِبًا** a lie **أَوْ** or **قَالَ** said **أُوحِيَ** revelation was sent down
 to Me **وَلَمْ** while not **يُوحَ** revealed **إِلَيْهِ** to him **شَيْءٌ** a thing **وَمَنْ** and who **سَأُنْزِلُ**
 I would reveal **مِثْلَ** like **مَا** what **أَنْزَلَ** has revealed **اللَّهُ** Allah **وَلَوْ**
 and if **تَرَىٰ** you could see **إِذِ** when **الظَّالِمُونَ** the wrong-doers **فِي**
 (are) in **غَمَرَاتِ** agonies **الْمَوْتِ** the death **وَالْمَلَائِكَةُ** (of) the angels **بَاسِطُوا**
 are stretching out **أَيْدِيَهُمْ** their hands **أَخْرِجُوا** deliver **أَنْفُسَكُمْ**
 your souls **الْيَوْمَ** this Day **تُجْزَوْنَ** you will be **عَذَابَ** recompensed with
 torment **الْهُونِ** (of) humiliation **بِمَا** what **كُنْتُمْ** you used to **تَقُولُونَ**
 utter **عَلَى اللَّهِ** against Allah **غَيْرَ** other than **الْحَقِّ** the truth **وَكُنْتُمْ**
 and you used to **عَنْ** concerning **آيَاتِهِ** His Signs **تَسْتَكْبِرُونَ** be arrogant

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَرَزَقْنَاكُمْ مِمَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿١١﴾ إِنَّ اللَّهَ فَالِقُ الْخَيْبِ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿١٢﴾

وَلَقَدْ جِئْتُمُونَا and verily فُرَادَىٰ you have come to Us all alone كَمَا
and you خَلَقْتَكُمْ as We had created you أَوَّلَ first مَرَّةٍ time وَرَزَقْنَاكُمْ what
behind مَا have left خَوَّلْنَاكُمْ We had bestowed on you وَرَاءَ We
with you ظُهُورِكُمْ We see نَرَىٰ and do not وَمَا your backs مَعَكُمْ We
شُفَعَاءَكُمُ your intercessors الَّذِينَ those whom زَعَمْتُمْ you claimed أَنَّهُمْ
share with Allah شُرَكَاءُ in your (matters) فِيكُمْ that they (have)
between you بَيْنَكُمْ (bonds) have been severed تَقَطَّعَ indeed
you used to وَضَلَّ and have forsaken عَنْكُمْ you مَا what كُنْتُمْ
Who تَزْعُمُونَ ﴿١١﴾ imagine/claim إِنَّ ﴿١٢﴾ Allah فَالِقُ Allah
and the fruit-kernel وَالنَّوَىٰ the grain الْحَيَّ causes to split
and يُخْرِجُ the dead الْمَيِّتِ from the living الْحَيَّ He brings forth
such ذَٰلِكُمُ the living الْحَيَّ from the dead الْمَيِّتِ brings forth
are you being mislead تُؤْفَكُونَ ﴿١٢﴾ then how اللَّهُ (is)
(from the truth)

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٦٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٦٧﴾ وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٦٨﴾

فَالِقُ (He is the) Cleaver of the day break (of) the day break and He جَعَلَ (of) the night the night has made سَكَنًا for stillness (resting) and الشَّمْسَ and the Moon وَالْقَمَرَ for reckoning (time) حُسْبَانًا and the تَقْدِيرُ (is) the will/measuring of the All-Mighty الْعَزِيزِ (of) the All-Mighty الْعَلِيمِ (of) the All-Knowing وَهُوَ (it is) He and الَّذِي Who جَعَلَ made لَكُم for you the stars النُّجُومَ so that you may guide yourselves لِتَهْتَدُوا the stars and the بَحْرِ (of) the land and the sea in ظُلُمَاتِ darkness by them فِي in ظُلُمَاتِ the signs We have made clear فَصَّلْنَا certainly قَدْ sea Who يَعْلَمُونَ for people who know وَهُوَ (it is) He and الَّذِي Who أَنشَأَكُم created you from نَفْسٍ a single person وَاحِدَةٍ a single فَمُسْتَقَرٌّ certainly and a resting place وَمُسْتَوْدَعٌ (there is) a time-limit certainly قَدْ and a resting place فَصَّلْنَا the signs We have made clear الْآيَاتِ the signs لِقَوْمٍ for people يَفْقَهُونَ who understand ﴿٦٨﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât for people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage. Indeed, We have explained in detail Our Revelations (this Qur'ân) for people who understand.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا مِّنْهُ خُضِرَ وَمِنْهُ جَبَا مُرَاكِبًا وَمِنْ أَلْفَاخٍ مِّنْ طَلْمِهَا قَتَوْنَ دَابَّةً وَجَنَّتٍ مِّنْ أَعْنَبٍ وَالزَّيْتُونَ وَالرَّيْحَانُ مُمَشِّبَةً أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٩﴾

وَهُوَ (it is) He and الَّذِي Who أَنزَلَ has sent down مِنَ السَّمَاءِ from the heaven مَاءً water فَأَخْرَجْنَا thereby and بِهِ

and We فَأَخْرَجْنَا thing (kind) شَيْءٍ (of) every كُلِّ vegetation بَاتَتْ
 We أَخْرَجْنَا green stalks خَضِرًا thereby مِنْهُ have brought forth
 thick-clustered مُتْرَاجِبًا grain حَبًّا from it مِنْهُ bring forth
 وَفَوْقَ its sprout طَلْمِهَا from مِنَ date-palm and from التَّخْلِ
 of مِنَ and gardens وَجَنَّاتٍ hanging low دَانِيَةً clusters of dates
 أَغْنَبِ grapes وَالزَّيْتُونِ and olives وَالرُّمَّانِ and pomegranates مُشْتَبِهًا
 at إِلَيْنَا look أَنْظَرُوا and (yet) different وَغَيْرَ مُتَشَبِّهٍ resembling
 and its ripeness وَتَوَفُّوهُ it bears fruit أَتَمَرَ when إِذَا its fruit
 for people لِقَوْمٍ (are) signs لَايُنَبِّئُ (all) this ذَلِكُمْ in فِي certainly
 believing يُؤْمِنُونَ ﴿١١﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٢﴾ بَدِيعُ
 السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾ ذَلِكُمْ اللَّهُ
 رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٤﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ and they have made and they وَخَلَقَهُم the jinns
 and they وَخَرَقُوا though He has created them وَبَنِينَ sons to Him لَهُ falsely attributed
 and daughters وَبَنَاتٍ بِغَيْرِ and without عِلْمٍ knowledge سُبْحَنَهُ be He Glorified وَتَعَالَى
 (He is the) بَدِيعُ they attribute ﴿١٢﴾ Exalted عَمَّا how أَتَى and the earth وَالْأَرْضِ Originator
 يَكُونُ can He لَهُ He have وَلَدٌ a son وَلَمْ تَكُنْ when He did not
 وَهُوَ every كُلِّ and He has created وَخَلَقَ a mate صَاحِبَةٌ He have
 thing (is) عَلِيمٌ ﴿١٣﴾ of every بِكُلِّ and He وَهُوَ thing

(there ^{لَا} your Lord ^{رَبِّكُمْ} Allah ^{اللَّهُ} such is ^{ذَلِكَ} All-Knower
(of) ^{كَلِّ} the Creator ^{خَلِيقُ} He ^{هُوَ} but ^{إِلَّا} god ^{إِلَٰه} is) no
[over] ^{عَلَى} and He ^{وَهُوَ} so worship Him ^{فَاعْبُدُوهُ} thing ^{شَيْءٌ} every
(is) Guardian ^{وَكِيلٌ} thing ^{شَيْءٌ} every ^{كُلِّ} of

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. He is Glorified and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs or Guardian) over all things.

لَا تُدْرِكُهُ الْآبْصَرُ وَهُوَ يُدْرِكُ الْآبْصَرُ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٠﴾ قَدْ جَاءَكُمْ بِصَآئِرٍ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ
فَلَِنَفْسِهِ. وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠١﴾ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ أَدْرَسَتْ وَلِنُذِيقَنَّهُ
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٢﴾

لَا can not تُدْرِكُهُ grasp Him الْآبْصَرُ vision وَهُوَ but He يُدْرِكُ
the الْآبْصَرُ grasps the vision وَهُوَ (is) and He اللَّطِيفُ the All-Subtle
الْخَبِيرُ ﴿١٠٠﴾ the All-Aware قَدْ the All-Aware جَاءَكُمْ verily have come to you
بَصَآئِرٍ proofs مِنْ your Lord رَبِّكُمْ from رَبِّكُمْ your Lord فَمَنْ so who أَبْصَرَ saw فَلَِنَفْسِهِ.
remained blind عَمِيَ and who وَمَنْ (he did this) for his ownself
فَعَلَيْهَا against himself وَمَا (he did this) and not أَنَا I (am) عَلَيْكُمْ
We نُصَرِّفُ and thus وَكَذَٰلِكَ a keeper بِحَفِيفٍ ﴿١٠١﴾ over you
and that they may وَلِنُذِيقَنَّهُ the Signs أَدْرَسَتْ diversely explain
and that We may make it وَلِنُذِيقَنَّهُ you have learned say
having knowledge لِقَوْمٍ يَعْلَمُونَ ﴿١٠٢﴾ for people clear

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things. 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain

variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

أَتَيْعَ مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٦٠﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦١﴾ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

أَتَيْعَ follow مَا what أَوْحَىٰ has been inspired إِلَيْكَ to you from رَبِّكَ your Lord لَا (there is) no إِلَهَ god إِلَّا but هُوَ Him وَأَعْرِضْ and turn away عَنِ the polytheists الْمُشْرِكِينَ ﴿٦٠﴾ وَلَوْ the polytheists they أَشْرَكُوا (would) not (have) مَا Allah الله willed and had We have made جَعَلْنَاكَ and not وَمَا associated others with Him you (are) أَنتَ and not وَمَا a watcher حَفِظًا over them عَلَيْهِمْ you you (do) not وَلَا a guardian بِوَكِيلٍ ﴿٦١﴾ عَلَيْهِمْ over them وَلَا a guardian وَلَا (do) not تَسُبُّوا and (do) not الَّذِينَ revile يَدْعُونَ those who invoke مِن دُونِ other than اللَّهَ Allah الله lest they revile فَيَسُبُّوا Allah الله out of spite عَدْوًا We have made كَذَلِكَ thus زَيَّنَّا knowledge عَمَلَهُمْ nation كَذَلِكَ knowledge without عَمَلَهُمْ then ثُمَّ their deeds then ثُمَّ their deeds ثُمَّ then إِلَىٰ to رَبِّهِمْ their Lord (is) رَبِّهِمْ their return فَيُنَبِّئُهُم their return فَيُنَبِّئُهُم and then فَيُنَبِّئُهُم their return فَيُنَبِّئُهُم do كَانُوا of what بَيَّا He will inform them فَيُنَبِّئُهُم they used to يَعْمَلُونَ ﴿٦٢﴾

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*. 107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakîl* over them. 108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيُؤْمِنُنَّ بِهِمَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿٦٣﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٦٤﴾

وَأَقْسَمُوا بِأَللَّهِ strongest جَهْدَ by Allah and they swore
 they لَيُؤْمِنَنَّ a sign آيَةً came to them جَاءَتْهُمْ that if كَينَ their oaths
 the الْآيَةُ only إِنَّمَا say قُلْ in it هِيَ would certainly believe
 will make يَشْعُرْكُمْ and what وَمَا Allah اللَّهُ (are) with عِنْدَ signs
 not لَا come (those signs) جَاءَتْ when إِذَا that أَنَّهُمْ you realize
 their أَتَدْرِكُهُمْ and We shall turn وَنُقَلِّبُ they will believe يُؤْمِنُونَ ﴿١٠٩﴾
 they (did) not لَوْ as كَمَا and their eyes وَأَبْصَرَهُمْ hearts
 and We shall leave وَمَنْذَرُهُمْ time مَرَّةً first in it بِهِ believe
 to wander blindly يَعْمَهُونَ ﴿١١٠﴾ their tyranny طُغْيَانِهِمْ in فِي them

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ ﴿١١١﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾ ﴿١١٢﴾

﴿وَلَوْ﴾ and even if ﴿أَنَّا﴾ We had ﴿نَزَّلْنَا﴾ sent down ﴿إِلَيْهِمْ﴾ to them the angels ﴿الْمَلَائِكَةَ﴾ the angels ﴿وَكَلَّمَهُمُ﴾ and had spoken to them ﴿الْمَوْتُ﴾ the dead ﴿وَحَشَرْنَا﴾ and We had gathered ﴿عَلَيْهِمْ﴾ and We had gathered ﴿كُلَّ شَيْءٍ﴾ every thing ﴿قُبُلًا﴾ open ﴿مَا﴾ not ﴿كَانُوا﴾ they were ﴿لِيُؤْمِنُوا﴾ to believe ﴿إِلَّا﴾ unless ﴿أَنْ﴾ that ﴿يَشَاءَ﴾ wills ﴿اللَّهُ﴾ Allah ﴿وَلَكِنْ﴾ but ﴿أَكْثَرُهُمْ﴾ most of them ﴿يَجْهَلُونَ﴾ they are ignorant ﴿﴿١١١﴾﴾ and as such ﴿وَكَذَلِكَ﴾ and as such ﴿جَعَلْنَا﴾ We have made ﴿لِكُلِّ﴾ for every ﴿نَبِيٍّ﴾ Prophet ﴿عَدُوًّا﴾ an enemy ﴿شَيَاطِينَ﴾ (of) humans ﴿الْإِنْسِ﴾ and jinns ﴿وَالْجِنِّ﴾ and jinns ﴿يُوحِي﴾ inspiring ﴿بَعْضُهُمْ﴾ some of them ﴿إِلَى﴾ to ﴿بَعْضٍ﴾ some of them ﴿زُخْرَفَ﴾ adorned ﴿الْقَوْلِ﴾ speech ﴿غَرُورًا﴾ as a delusion ﴿وَلَوْ﴾ as a delusion ﴿شَاءَ﴾ and if ﴿رَبُّكَ﴾ your Lord ﴿مَّا﴾ had willed ﴿فَعَلُوهُ﴾ they have done it ﴿وَلَوْ﴾ so leave them ﴿فَذَرْهُمْ﴾ they have done it ﴿وَمَا﴾ what ﴿يَفْتَرُونَ﴾ they fabricate ﴿﴿١١٢﴾﴾

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — *Shayâtîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

﴿وَلِنَصْنَعَنَّ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُمَا مَا هُمْ مُقَرَّرُونَ﴾ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آمَنُوا لَهُمْ الْكِتَابُ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾ ﴿١١٤﴾

﴿وَلِنَصْنَعَنَّ﴾ so that incline ﴿إِلَيْهِ﴾ to it ﴿الَّذِينَ لَا يُؤْمِنُونَ﴾ (of) those who do not believe ﴿بِالْآخِرَةِ﴾ in the Hereafter ﴿وَلِيَرَوْهُمَا﴾ and that they may be pleased with it ﴿وَلِيَقَرَّرُوا﴾ and that they may be pleased with it ﴿مَا هُمْ مُقَرَّرُونَ﴾ what they shall other than ﴿أَفَغَيْرَ اللَّهِ﴾ commit ﴿تَكُونَنَّ﴾ they

اللَّهُ Allah أَتَبَعِي I seek حَكَمًا a judge وَهُوَ and He is الَّذِي the Book أُنزِلَ Who has sent down إِلَيْكُمْ to you أَلِكِتَابَ the Book مُفَصَّلًا We have given them مَاتِلَهُمْ and those to whom وَالَّذِينَ in detail that it أَلِكِتَابَ (previously) the Scripture يَعْلَمُونَ they know أَنْتُمْ so do in truth بِالْحَقِّ your Lord رَبِّكَ by (is) sent down مَنْزِلٌ not تَكُونُ you be مِنَ of الْمُتَمَرِّينَ ﴿١١٣﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
114. (Say): "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٣﴾ وَإِنْ تُطِيعُوا أَكْثَرَ مِنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٤﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْذَبِينَ ﴿١١٥﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٦﴾

وَتَمَّتْ and has been perfected كَلِمَتُ the word رَبِّكَ (of) your Lord صِدْقًا in truth وَعَدْلًا and justice لَا and مُبَدِّلَ no one can change لِكَلِمَتِهِ His Words وَهُوَ and He السَّمِيعُ the All-Hearing (is) the All-Knowing الْعَلِيمُ ﴿١١٣﴾ وَإِنْ the All-Knowing أَكْثَرَ you obey تُطِيعُوا and if they will mislead يُضِلُّوكَ the earth فِي those (of) مَنْ (of) they do they do not يَتَّبِعُونَ (of) Allah اللَّهُ Way سَبِيلَ from you عَنْ but they follow إِلَّا but الظَّنَّ the conjecture وَإِنْ and not هُمْ إِلَّا they do but يَخْرُصُونَ ﴿١١٤﴾ guessing إِنَّ indeed رَبِّكَ your Lord هُوَ (is) He Who أَعْلَمُ who knows best يَضِلُّ who strays عَنْ from سَبِيلِهِ His Way وَهُوَ and He أَعْلَمُ knows best بِالْمُهْذَبِينَ ﴿١١٥﴾ the guided ones فَكُلُوا so eat وَمِمَّا of what ذُكِرَ has been pronounced اسْمُ name اللَّهِ Allah (of) عَلَيْهِ on which إِنْ if كُنْتُمْ you are بِآيَاتِهِ in His Signs ﴿١١٦﴾

believers

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones. 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٦﴾ وَذَرُوا ظَاهِرَ الْإِنْمِرِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِنْمِرَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرُونَ ﴿١١٧﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا that do not to you لَكُمْ and what (happened) ذُكِرَ of what مِمَّا eat (of) اسْمُ name اللَّهِ has been pronounced عَلَيْهِ on it وَقَدْ فَصَّلَ when indeed اللَّهُ He has explained لَكُمْ to you مَا حَرَّمَ He has forbidden عَلَيْكُمْ to you إِلَّا to you unless مَا اضْطُرِرْتُمْ you are constrained إِلَيْهِ to it وَإِنَّ surely كَثِيرًا many لِّيُضِلُّوا lead astray بِأَهْوَاءِهِمْ by their desires بِغَيْرِ knowledge of (is) He رَبَّكَ your Lord هُوَ certainly إِنَّ عِلْمُ (Who) أَعْلَمُ knows best بِالْمُعْتَدِينَ ﴿١١٦﴾ and وَذَرُوا the transgressors الْإِنْمِرِ (of) sin ظَاهِرَ outwardness وَبَاطِنَهُ (of) sin سَيُجْزَوْنَ sin those who يَكْسِبُونَ indeed الَّذِينَ thereof إِنَّ they shall be required بِمَا for what كَانُوا they have يَقْتَرُونَ ﴿١١٧﴾ committed

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيَوْحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجِدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾ أَوْ مِنْ كَانَ مِثْلًا فَأَحْبَبْتَهُ وَجَعَلْنَا لَهُ ثَوْرًا بِمِثْلِ يَوْمٍ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

has been **يَذْكُرُ** not **لَا** of that **مِمَّا** you eat **تَأْكُلُوا** and do not **وَلَا**
 on it **عَلَيْهِ** (of) Allah **اللَّهُ** name **اسْمُ** pronounced
 the **الشَّيَاطِينِ** and indeed **وَإِنَّ** a transgression **لَفِسْقٌ** indeed it is
 so **لِيُوحُونَ** devils **إِلَىٰ** do inspire **أَوْلِيَائِهِمْ** their friends **لِيُجِدُوا**
 you obeyed them **أَطَعْتُمُوهُمْ** and if **وَإِنْ** that they dispute with you
إِنَّكُمْ is he who **أَوْفَنَ** polytheists **لَمُشْرِكُونَ** you would surely be
 and We made **وَجَعَلْنَا** and We gave him life **فَأَخْيَيْنَاهُ** dead **مَيِّتًا** was
 among **فِي** by it **يَمِثُّ** his likeness **نُورًا** a light **لَهُ** for him
 the **النَّاسِ** men **كَمَنْ** like the one **مِثْلُهُ** who is **فِي** is in **الظُّلُمَاتِ**
 thus **كَذَلِكَ** of it **يَخْرُجُ** come out **لَيْسَ** darknesses
زَيْنٌ was made fair-seeming **لِلْكَافِرِينَ** to disbelievers **مَا** what **كَانُوا**
 to do **يَعْمَلُونَ** they used

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
 يَشْعُرُونَ ﴿١٢٢﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
 رِسَالَتَهُ سِيبِطٌ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾

وَكَذَلِكَ **جَعَلْنَا** and thus **فِي** We have made **كُلِّ** every **قَرْيَةٍ** town
 to plot **أَكْبَرًا** leaders **مُجْرِمِيهَا** (of) its wicked ones **لِيَمْكُرُوا**
فِيهَا therein **وَمَا** but not **يَمْكُرُونَ** they plot **إِلَّا** except **بِأَنْفُسِهِمْ**
 and **لَا** they perceive **يَشْعُرُونَ** though do not **وَمَا** against themselves
لَنْ they say **قَالُوا** a sign **آيَةٌ** comes to them **جَاءَتْهُمْ** and when
 like **مِثْلَ** we are given **نُؤْتَىٰ** until **حَتَّىٰ** we believe **نُؤْمِنَ** shall not

مَا أُوتِيَ what (to) رُسُلُ Messengers of Allah (of) Allah
 Allah أَعْلَمُ where يَجْعَلُ His رِسَالَتُهُ to place
 سَيُصِيبُ those who الَّذِينَ soon will meet with Message
 صَغَارُ from عِنْدُ Allah humiliation have committed a crime
 وَعَذَابٌ شَدِيدٌ and a torment severe بِمَا كَانُوا for what they used
 يَمْكُرُونَ ﴿١٢٣﴾ to plot

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not. 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

فَمَنْ يُرِدْ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَعُدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٤﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٥﴾

He فَمَنْ that يُرِدْ and whomsoever اللَّهُ wills أَنْ Allah guides him يَهْدِيَهُ
 He opens صَدْرَهُ He يَشْرَحْ his breast for Islam
 He lets him go يُضِلُّهُ that أَنْ He wills and whomsoever
 صَدْرَهُ He makes يَجْعَلُ closed ضَيِّقًا his breast
 كَأَنَّمَا as if يَصْعَعُدُ he is climbing the سَّمَاءِ to
 كَذَلِكَ thus يَجْعَلُ Allah sets الرِّجْسَ the impurity
 عَلَى الَّذِينَ over لَا those who يُؤْمِنُونَ ﴿١٢٤﴾ believe وَهَذَا
 سِرَاطُ رَبِّكَ (of) your Lord مُسْتَقِيمًا Straight قَدْ
 فَصَّلْنَا the Signs لِقَوْمٍ We have detailed (who)
 يَذَّكَّرُونَ ﴿١٢٥﴾ take heed

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.

humans **أَلَمْ** did not **يَأْتِكُمْ** come to you **رُسُلٌ** Messengers **مِّنكُمْ**
 My Verses **عَلَيْكُمْ** to you **يَقْضُونَ** reciting from among you
 (of) your Day **يَوْمَكُمْ** meeting **لِقَاءَ** and warning you (of) **وَيُذَرُّوكُمْ**
هَذَا this **قَالُوا** they said **شَهِدْنَا** we bear witness **عَلَى** against **أَنْفُسِنَا**
 (of) the world **الدُّنْيَا** life **وَالْآخِرَةِ** and deluded them **وَعَرَّضْنَاهُمْ** ourselves
 themselves **وَشَهِدُوا** and they did bear witness **عَلَى** against **أَنْفُسِهِمْ**
كَافِرِينَ (they) were **كَانُوا** that they **أَنْهَزُوا** disbelievers

129. And thus We do make the *Zālimûn* (polytheists and wrongdoers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and Mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

ذَٰلِكَ **أَن لَّمْ يَكُنْ** **رَبُّكَ** **مُهْلِكٌ** **الْقُرَىٰ** **يَظُنُّو** **وَأَهْلُهَا** **غَافِلُونَ** **وَلِكُلِّ** **دَرَجَةٍ** **مِّمَّا** **عَمِلُوا** **وَمَا** **رَبُّكَ**
يَغْفِلُ **عَمَّا** **يَعْمَلُونَ** **وَرَبُّكَ** **الْعَزِيزُ** **ذُو** **الرَّحْمَةِ** **إِن يَشَأْ** **يُدْهِبْكُمْ** **وَيَسْتَخْلِفْ** **مِنْ** **بَعْدِكُمْ** **مَّا**
يَشَاءُ **كَمَا** **أَنْشَأَكُمْ** **مِنْ** **ذُرِّيَّةٍ** **قَوْمٍ** **ءَاخِرِينَ**

ذَٰلِكَ (is because) **أَن** this **لَمْ** not **يَكُنْ** was **رَبُّكَ** your Lord
مُهْلِكٌ Who destroys **الْقُرَىٰ** the towns **يَظُنُّو** unjustly **وَأَهْلُهَا**
 and for every one **وَلِكُلِّ** (were) unaware **غَافِلُونَ** their people
 and not **وَمَا** they did **عَمِلُوا** for what **دَرَجَتٍ** (there are) ranks
رَبُّكَ your Lord **يَغْفِلُ** (is) unaware **عَمَّا** of what **يَعْمَلُونَ** they
وَرَبُّكَ do **الْعَزِيزُ** (is) Self-Sufficient **ذُو** **الرَّحْمَةِ** Full
 He takes you away **يُدْهِبْكُمْ** He wills **إِن يَشَأْ** if **وَرَبُّكَ** of Mercy
 He **يَسْتَخْلِفْ** and lets succeed **مِنْ** **بَعْدِكُمْ** after you **وَمَا** whom **يَشَاءُ**
كَمَا as **أَنْشَأَكُمْ** He raised you **مِنْ** **ذُرِّيَّةٍ** from **قَوْمٍ** people
ءَاخِرِينَ (of) other

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of

what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٤﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِئْسِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٥﴾

إِنَّ (is) certainly مَا what تُوعَدُونَ you are promised لَآتٍ you are promised
 وَمَا bound to Me أَنْتُمْ you and cannot بِمُعْجِزِينَ ﴿١٣٣﴾ disable
 قُلْ (Allah) يَقَوْمِ O people اعْمَلُوا work عَلَىٰ in مَكَانَتِكُمْ your
 فَسَوْفَ (am) at work عَامِلٌ verily I (too) إِنِّي place
 تَعْلَمُونَ you will know مَنْ whom تَكُونُ will be لَهُ for him عَقِيبَةُ
 الدَّارِ reward (of) the House (Paradise) إِنَّهُمْ indeed لَا do not يُفْلِحُ
 الظَّالِمُونَ ﴿١٣٤﴾ succeed the wrong-doers وَجَعَلُوا the wrong-doers
 لِلَّهِ to Allah مِمَّا of what ذَرَأَ He has created مِنْ of الْحَرْثِ the wrong-doers
 وَالْأَنْعَامِ and the cattle نَصِيبًا a share فَقَالُوا and they said
 هَذَا this لِلَّهِ (is) for Allah بِرِئْسِهِمْ (is) for Allah وَهَذَا so they presume
 is لِشُرَكَائِنَا this (is) for our partners فَمَا but what كَانَ is
 لِشُرَكَائِهِمْ (of Allah) their partners reaches لَا does not يَصِلُ reach
 إِلَى (to) اللَّهُ Allah وَمَا and what كَانَ is لِلَّهِ for Allah فَهُوَ
 that reaches إِلَى (to) شُرَكَائِهِمْ (of Allah) their partners
 سَاءَ evil مَا what يَحْكُمُونَ ﴿١٣٥﴾ (is) they judge

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers) will not be successful." 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَّاؤُهُمْ لِيُرْذَوْهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هٰذِهِ
وَحَرَّتْ جَبَرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَّشَأَ بِرَعِيمِهِمْ وَأَنَّهُمْ حَرَّمَتْ طُهُورُهَا وَأَنَّهُمْ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا
أَفَرَأَىٰ عَلَيْهِ سِجِّيرَتُهُمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَكَذَٰلِكَ زَيَّنَ and likewise زَيَّنَ made fair-seeming لِكَثِيرٍ many
of many of the polytheists الْمُشْرِكِينَ قَتْلَ the polytheists killing أَوْلَادِهِمْ
of their children شُرَكَّاؤُهُمْ (of) their partners (of Allah) لِيُرْذَوْهُمْ so
and so that they confound وَلِيَلْبِسُوا that they ruin them
had willed شَاءَ and if وَلَوْ (regarding) their religion دِينَهُمْ them
so leave فَذَرْهُمْ they would have done it فَعَلُوهُ not Allah
and they said وَقَالُوا they fabricate يَفْتَرُونَ ﴿١٣٧﴾ and what وَمَا them
these هٰذِهِ أَنَّهُمْ cattle وَحَرَّتْ and crops جَبَرٌ (are) forbidden لَا
none يَطْعُمُهَا should eat them إِلَّا except مَنْ whom نَّشَأَ we
will بِرَعِيمِهِمْ as they presume وَأَنَّهُمْ and cattle حَرَّمَتْ (are)
forbidden طُهُورُهَا their backs وَأَنَّهُمْ cattle and لَا do not يَذْكُرُونَ
they pronounce اسْمَ name اللَّهِ (of) Allah عَلَيْهَا on it أَفَرَأَىٰ
He will سِجِّيرَتُهُمْ against Him (Allah) عَلَيْهِ false fabrication
to يَفْتَرُونَ ﴿١٣٨﴾ they used كَانُوا for what بِمَا recompense them
fabricate

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هٰذِهِ إِلَّا نَجَسٌ فَلَا خَالِصَ لَٰكُم مِّنْهُنَّ وَأَنَّهُنَّ بَوَٰحِلٌ عَلَيْنَا مَحَلُّنَّهَا وَاللَّهُ لَمَنَّ الْمُشْرِكِينَ وَلِيَخْلَبُوا الَّذِينَ مَلَٰئِكَةُ اللَّهِ إِلَيْهِمْ إِنَّهُم مُّغْرِبُونَ دِينَهُمُ اللَّهُ يَضِلُّ ذُرِّيَّتَهُ مَا يَشَاءُ وَيَهْدِيْهِمْ مَّا يَشَاءُ إِنَّهُم مُّغْرِبُونَ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

وَقَالُوا مَا فِيهِ (is) بَطُونٌ bellies (of) هَذِهِ these
 for our males لَذَكُّرًا is exclusively خَالِصَةً cattle
 وَمَحْرَمٌ and forbidden عَلَى to أَزْوَاجًا our females وَإِنْ but if
 it is مَيِّتَةً dead فَهُمْ then they فِيهِ (are) in it (therein) شُرَكَاءُ
 (for) their وَصَفَهُمْ He will recompense them سَيَجْزِيهِمْ partners
 attribution إِنَّهُ indeed He حَكِيمٌ (is) All-Wise عَلَيْهِ
 those who الَّذِينَ suffered loss خَيْرٌ certainly قَدْ All-Knowing
 قَتَلُوا أَوْلَادَهُمْ killed their children سَفَهًا foolishly بِغَيْرِ without عِلْمٍ
 وَحَرَمُوا knowledge and they made unlawful مَا what رَزَقَهُمُ
 اللَّهُ sustenance provided them أَفَرَأَى inventing a lie عَلَى
 Allah against قَدْ surely ضَلُّوا they have gone astray وَمَا and
 not كَانُوا مُهْتَدِينَ they are مُهْتَدِينَ

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمُ وَالزَّيْتُونَ وَالرَّيْمَانَ
 مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآمِنُوا بِحَقِّهِ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّ
 الْمُسْرِفِينَ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِنْ مَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ
 إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

وَهُوَ He (it is) and الَّذِي who أَنشَأَ brought into being جَنَّاتٍ
 gardens مَّعْرُوشَاتٍ and not وَغَيْرَ trellised مَعْرُوشَاتٍ trellised وَالنَّخْلَ
 and the date-palm وَالزَّرْعَ (of) varying مُخْتَلِفًا أَكْلُهُمُ (of) varying
 and pomegranates وَالرَّيْمَانَ and the olive وَالزَّيْتُونَ tastes
 resembling وَغَيْرَ and not مُتَشَابِهٍ resembling كُلُوا eat مِنْ
 its fruit إِذَا when أَثْمَرَ it bears fruit وَآمِنُوا and give بِحَقِّهِ
 and do not (of) its harvest حَصَادِهِ (on) day يَوْمَ its due

تَسْرِفُوا like does not لَا indeed He إِيَّاكُمْ exceed the limits
 الْمُسْرِفِينَ ﴿١٤١﴾ the and of وَمِنَ those who exceed limits
 and to be laid on وَفَرْشًا for burden حَمُولَةً cattle (are some)
 Allah ﷻ provided you رَزَقَكُمْ that what مِمَّا eat ground
 (of) وَلَا تَتَّبِعُوا you follow خُطُوَاتِ footsteps الشَّيْطَانِ (of)
 إِنَّهُ Satan لَكُمْ indeed he عَدُوٌّ to you enemy مُبِينٌ ﴿١٤٢﴾ (is) open

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their *Zakât*, according to Allâh's Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifîn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ
 أَرْحَامُ الْأُنثَيَيْنِ نَحْنُ بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ
 حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا فَمَن
 أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

and two أَثْنَيْنِ sheep of الضَّأْنِ (in) pairs أَزْوَاجٍ eight ثَمَانِيَةَ
 has the two وَمِنَ the مَعْزِ اثْنَيْنِ the goats قُلْ two مَّا الذَّكَرَيْنِ say
 أَمِ the two females الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ males
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain اشْتَمَلَتْ
 or you كُنْتُمْ if إِن with knowledge بِعِلْمٍ tell me نَحْنُ females
 two اثْنَيْنِ the camels الْإِبِلِ and of وَمِنَ truthful صَادِقِينَ ﴿١٤٣﴾
 has the two وَمِنَ the بَقَرِ اثْنَيْنِ the cows قُلْ two مَّا الذَّكَرَيْنِ say
 أَمِ two females الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ two males
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain اشْتَمَلَتْ
 or when إِذْ witnesses شُهَدَاءَ were you كُنْتُمْ or أَمِ females

then who وَصَدَّكُمْ of this يَهْدِيَّ Allah اَللّٰهُ ordered you أَظْلَمُ fabricated أَفْتَرَى than one who يَمِّنُ (is) more unjust عَلَى so that he may mislead لِيُضِلَّ a lie كَذِبًا Allah اَللّٰهُ against the people بَغْيٍ without عَلَيْهِ knowledge إِنَّ indeed Allah اَللّٰهُ لَا (who are) الْقَالِمِينَ the people هُدًى guide does not wrong-doers

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُمْ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٤﴾

قُلْ لَا أَجِدُ I find في in مَا what أُوحِيَ has been inspired إِلَيَّ to me مُحَرَّمًا prohibited عَلَى to طَاعِمٍ an eater يَطْعَمُهُ who intends to eat it إِلَّا except أَنْ that يَكُونَ it be مَيْتَةً or دَمًا blood مَسْفُوحًا or لَحْمَ or خَنزِيرٍ (is) unclean رِجْسٌ for that certainly (of) swine فَإِنَّهُمْ (is) فَسْقًا abomination أُهِلَّ having been invoked name لِغَيْرِ اللَّهِ other is compelled اضْطُرَّ but whoever on it بِهِ Allah اَللّٰهُ than غَيْرَ neither بَاغٍ craving وَلَا nor عَادٍ transgressing فَإِنَّ then Most رَحِيمٌ (is) غَفُورٌ your Lord رَبَّكَ certainly Merciful

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of

swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالنَّعِيرِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

We forbade and to the Jews those who every (animal) with claws and of the cows the sheep and the fat to them except what carried their backs or their entrails or is mixed with bone thus with bone and verily we recompensed them for their rebellion and if they deny you and if (are) truthful say your Lord is the Owner of vast Mercy and never will His punishment be averted but is not guilty people

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of *Ribâ*). And verily, We are Truthful. 147. If they (Jews) belie you (Muhammad ﷺ) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are *Mujrimûn*."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا فَخْرُصُونَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ will say those who أَشْرَكُوا made partners with Allah ﷻ if شَاءَ Allah ﷻ had willed neither مَا أَشْرَكْنَا We would have

nor our forefathers مَا بَأُؤُنَا nor made partners with Allah
 حَرَمْنَا anything مِنْ شَيْءٍ We would have prohibited
 (were) before those who الَّذِينَ denied كَذَّبَ likewise
 say قُل Our punishment بَأْسُنَا until هُمْ they tasted
 هَلْ is عِنْدَكُمْ (there) with you مِنْ عِلْمٍ any knowledge فَتُخْرِجُوهُ
 you do follow تَتَّبِعُونَ not إِنْ to us لَكُمْ which you can provide
 but إِلَّا أَلْظَنَ conjecture وَإِنْ and not أَنْتُمْ you are إِلَّا but
 تخمضون ﴿١٤٨﴾ guessing

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

قُلْ say فَلِلَّهِ Allah has الْحُجَّةُ argument الْبَالِغَةُ conclusive فَلَوْ and
 شَاءَ had لَهَدَيْتُكُمْ He would have guided you أَجْمَعِينَ ﴿١٤٩﴾
 قُلْ say هَلُمْ bring شُهَدَاءُ كُمُ your witnesses الَّذِينَ who يَشْهَدُونَ
 أَنْ testify أَنَّ that اللَّهُ Allah حَرَّمَ has prohibited هَذَا this إِنْ then
 شَهِدُوا if they testify فَلَا do not تَشْهَدُ you testify مَعَهُمْ with
 (of) الَّذِينَ desires أَهْوَاءَ you follow تَتَّبِعْ and do not وَلَا them
 and those الَّذِينَ Our Signs بَيَّاتِنَا have rejected كَذَّبُوا those who
 and who لَا do not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter وَهُمْ and
 set up equals يَعْدِلُونَ ﴿١٥٠﴾ with their Lord رَبِّهِمْ they

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all." 150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this." Then if they testify,

testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayât* as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

﴿قُلْ تَكَالَوْا أَنَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّهِنَّ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿قُلْ تَكَالَوْا say I shall recite أَنَا what حَرَّمَ has that do not رَبُّكُمْ your Lord عَلَيْكُمْ to you أَلَّا prohibited and with شَيْئًا anything وَبِالْوَالِدَيْنِ you associate بِهِ with Him تُشْرِكُوا and do good إِحْسَانًا parents أَوْلَادَكُمْ you kill and do not تَقْتُلُوا We (for fear) of إِمْلَاقٍ your children نَرْزُقُكُمْ and do not وَإِنَّهِنَّ provide sustenance for you وَلَا and for them تَقْرَبُوا الشَّوْكَارَ shameful deeds مَا that ظَهَرَ committed openly مِنْهَا of these وَمَا or that بَطَنٌ committed secretly وَلَا and do not تَقْتُلُوا you kill النَّفْسَ a life الَّتِي which حَرَّمَ has Allah forbidden إِلَّا except بِالْحَقِّ in a just cause ذَلِكَ so that you may وَصَّيْنَاكُمْ He has commanded you بِهِ of it لَعَلَّكُمْ understand تَعْقِلُونَ﴾

151. Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" — We provide sustenance for you and for them" Come not near to *Al-Fawâhish* (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand."

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُمْ وَأَوْفُوا بِالْعَهْدِ الْيَتِيمَ وَالْيَتِيمَ بِالْقِسْطِ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ (of) the wealth draw near and do not orphan إِلَّا orphan except بِأَلْفٍ with that which أَحْسَنُ better (is) حَتَّى until يَبْلُغَ he reaches أَشَدُّ his maturity وَأَوْفُوا and give full measure أَلْكَيْلِ measure وَالْيَمْرَآنَ and weight بِالْقِسْطِ with justice لَا do not تُكَلِّفُ We burden نَفْسًا anyone إِلَّا but وَسَعَهَا to his capacity وَإِذَا قُلْتُمْ and when قُلْتُمْ you speak فَأَعِدُوا be just وَلَوْ even if كَانَ (of) Allah and the Covenant وَبِمَهْدٍ a relative هُوَ he is of أَوْفُوا you fulfil ذَلِكُمْ this وَصْنَكُمْ He has commanded you اذْكُرُوا تَذَكُّرُونَ ﴿١٥٢﴾ take heed وَأَنَّ and that هَذَا this صِرَاطِي (is) My Way مُسْتَقِيمًا Straight فَاتَّبِعُوهُ so follow it وَلَا and do not تَتَّبِعُوا you follow أَسْوَءِ (other) paths فَتَفَرَّقَ lest they تَفَرَّقَ you scatter بِكُمْ عَنْ you from سَبِيلِهِ His Path ذَلِكُمْ this وَصْنَكُمْ He has commanded you تَتَّقُونَ ﴿١٥٣﴾ so that you may become pious

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." — We burden not any person, but that which he can bear — "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)."

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يُلَاقُوا رَبَّهُمْ رَبُّهُمْ يَوْمَئِذٍ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَفَنَافِلِينَ ﴿١٥٦﴾

ثُمَّ then آتَيْنَا We gave مُوسَى Moses الْكِتَابَ the Book تَمَامًا complete (Our Favour) عَلَى upon الَّذِي أَحْسَنَ him who and تَفْصِيلًا and explain لِّكُلِّ (for) every شَيْءٍ thing وَهُدًى and a guidance وَرَحْمَةً لَّعَلَّهُمْ and a mercy يُلَاقُوا so that they may

and وَهَذَا they believe يُؤْمِنُونَ their Lord رَبِّهِمْ meeting with this كِتَابُ (is) a Book أَنْزَلْنَاهُ which We have sent down مُبَارَكَةً so that فَاتَّبِعُوهُ and fear (Allah) وَاتَّقُوا so follow it and blessed تَرْحَمُونَ you may أَنْزَلَ lest أَنْ be shown mercy إِنَّمَا you say تَقُولُوا the Book الْكِتَابُ was sent down only عَلَى to طَائِفَتَيْنِ two groups مِنْ قَبْلِنَا before us وَإِنْ and indeed كُنَّا we were عَنْ from دَرَسْتِهِمْ their study لَعَلَّكُمْ unaware

154. Then, We gave Mûsâ (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٦﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَوْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ إِنَّا مُنْظِرُونَ ﴿١٥٧﴾

أَوْ or تَقُولُوا you say لَوْ if أَنَّا verily أُنْزِلَ was sent down عَلَيْنَا to us الْكِتَابُ the Book لَكُنَّا we would have been أَهْدَىٰ guided مِنْهُمْ than they فَقَدْ surely جَاءَكُمْ has come to you بَيِّنَةٌ clear proof مِنْ رَبِّكُمْ your Lord وَهُدًى and a guidance وَرَحْمَةٌ more unjust أَظْلَمُ who is then فَمَنْ and a mercy وَصَدَفَ (of) Allah Signs رَجَاكَ rejected كَذَبَ he who turned away عَنْهَا from them سَنَجْزِي We shall requite الَّذِينَ (evil) Our Signs مَابَيْنَا from عَنْ turn away يَصْدِفُونَ who severe torment بِمَا for what كَانُوا they used to يَصْدِفُونَ they turn away هَلْ are يَنْظُرُونَ they waiting إِلَّا except أَنْ that تَأْتِيَهُمُ the angels الْمَلَائِكَةُ come to them أَوْ or يَأْتِيَ رَبُّكَ your Lord

أَوْ بِآيَاتِ رَبِّكَ Signs (of) your Lord (of) your Signs رَبِّكَ some come بَعْضُ the day (when) بَأْتِي some come بَأْتِي Signs رَبِّكَ (of) your Lord لَا not يَنْفَعُ not لَا its belief إِيْسَتَهَا a soul نَفْسًا will benefit not لَا Lord نَحْنُ it had ءَامَنَتْ believed مِنْ قَبْلُ or أَوْ كَسَبَتْ earned فِي through إِيْمَانِكُمْ its faith خَيْرًا good قُلْ say أَنْتُمْ أَنْتُمْزِرُوا we (are) waiting مُنْتَظِرُونَ (too)

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٧﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٥٨﴾ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥٩﴾

إِنَّ the indeed الَّذِينَ those who فَرَّقُوا split up دِينَهُمْ their religion وَكَانُوا with you have no concern لَسْتَ factions and became شِبَعًا in them فِي in شَيْءٍ the least إِنَّمَا verily أَمْرُهُمْ their case إِلَى (is) with Allah ثُمَّ then يُنَبِّئُهُمْ He will tell them بِمَا what كَانُوا they had been يَفْعَلُونَ doing مَنْ who جَاءَ came بِالْحَسَنَةِ a good deed فَلَهُ he will have عَشْرُ ten أَمْثَالِهَا times like thereof وَمَنْ and who جَاءَ came بِالسَّيِّئَةِ with an evil deed فَلَا will not be يُجْزَى he rewarded إِلَّا but (with) مِثْلَهَا like thereof وَهُمْ and they يُظْلَمُونَ not لَا will be wronged قُلْ say إِنِّي indeed هَدَانِي

my Lord رَبِّ guided me إِلَى to صِرَاطِ a Way مُسْتَقِيمِ Straight رَبِّا the (of) Abraham إِبْرَاهِيمَ way مِلَّةَ a right دِينًا religion the polytheists الْمُشْرِكِينَ of مِنْ he was كَانَ and not وَمَا upright

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. 160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîfa* and he was not of *Al-Mushrikûn*."

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥٩﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٠﴾ قُلْ أَغْيَرُ اللَّهُ أَمْرِي رَبِّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِدُ وَازِرَةً وَنَزِدُ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦١﴾

قُلْ say إِنَّ surely صَلَاتِي my prayer وَنُسُكِي and my sacrifice وَمَحْيَايَ and my living and my dying وَمَمَاتِي (are) for Allâh رَبِّ Lord الْعَالَمِينَ ﴿١٥٩﴾ (of) the worlds لَا no شَرِيكَ partner لَهُ He has بِذَلِكَ He has أُمِرْتُ and of this وَأَنَا I have been commanded أَوَّلُ and I am the first of the Muslims ﴿١٦٠﴾ of those who surrender أَغْيَرُ (shall) other than اللَّهُ Allah أَمْرِي I seek رَبِّا a Lord وَهُوَ and He رَبُّ (is) Lord كُلِّ (is) Lord every شَيْءٍ (of) every thing وَلَا and does not تَكْسِبُ earn كُلُّ every نَفْسٍ soul إِلَّا but عَلَيْهَا against itself وَلَا and will not نُزِدُ and will not وَازِرَةً bear a burden وَنَزِدُ bearer of burdens أُخْرَى burden (o) your return مَرْجِعُكُمْ your Lord is رَبِّكُمْ to إِلَى then ثُمَّ another فَيُنَبِّئُكُمْ and He will tell you بِمَا of what كُنتُمْ you had been فِيهِ wherein تَخْلِفُونَ ﴿١٦١﴾ differing

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Ālamîn. 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims." 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?"

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ خَلِيفَةً ۚ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا ءَاتَاكُمْ ۚ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

وَهُوَ (it is) He and الَّذِي Who جَعَلَ لَكُمُ has made you some of الْأَرْضِ inheritors (of) the earth وَرَفَعَ (of) the earth and exalted بَعْضَكُمْ and some of بَعْضٍ over you فَوْقَ others دَرَجَاتٍ in ranks لِّيَبْلُوكُمْ that He may try you رَبَّكَ indeed إِنَّ He has given you مَا what ءَاتَاكُمْ in you رَبَّكَ your Lord سَرِيعٌ (is) Swift الْعِقَابِ (in) retribution and He certainly وَإِنَّهُ (is) Most Merciful رَّحِيمٌ ﴿١٦٥﴾ All-Forgiving

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَصَصِ ﴿١﴾ كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنْذِرَ بِهِ ۖ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ ۖ وَإِلَيْكُمْ مِّنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ فَآبِلُونَ ﴿٤﴾

الْقَصَصِ ﴿١﴾ KATABA ANZALA ILAIKA FALA YAKUN FI SADRIKA HARAJUN MINHUN LIYUNZIRAHU ۖ WADHIKRA LILMUMININ ﴿٢﴾ ATTABIU MA ANZALA ۖ WALILAIKUM MIN RABBIKUM WALA TATBIU MIN DUNIHU AWLIYA ۚ QALILAN MA TADAKKARUN ﴿٣﴾ WAKAM MIN QARYATIN AHLAKNAHA FJAAHA BA'ASUNABAYYINAN AW HUM FAYALUN ﴿٤﴾ sent down إِلَيْكَ a Book كَتَبَ Alif-Lam-Mim-Sad أَنْزَلَ in there be يَكُنْ so let not فَلَا you your breast حَرَجٌ from it لِيُنْذِرَ a heaviness/straitness/narrowness مِّنْهُ and (that it be) an admonition وَذِكْرَىٰ with it بِهِ warn has been sent أَنْزَلَ what مَا you follow اتَّبِعُوا to the believers and (do) not وَلَا your Lord رَبِّكُمْ from you إِلَيْكُمْ down تَتَّبِعُوا you follow مِن دُونِهِ besides Him أَوْلِيَاءَ (any) protectors قَلِيلًا it little مَا that تَذَكَّرُونَ ﴿٣﴾ you remember وَكَمْ many and how مِّن

قَرِيبُهُ towns أَهْلَكْنَاهَا We destroyed them فَجَاءَهُمَا came to them بَأْسُنَا
Our Torment بَيْنَا by night أَوْ هُمْ or هُمْ (when) they قَالُوا (1) slept
at noon

Sûrat 7. Al-A'râf

[The Heights (or The Wall with Elevations)]

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm-Sâd*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. 3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any *Auliya'*, besides Him (Allâh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٦﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمُرْسَلِينَ ﴿١﴾ فَلَنَقْصُصَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٨﴾

قَمَا not كَانَ was دَعْوَانَهُمْ their plea إِذْ when جَاءَهُمْ came to them
بَأْسُنَا Our punishment إِلَّا but أَنْ that قَالُوا they said إِنَّا indeed
كُنَّا We were ظَالِمِينَ wrong-doers ﴿٦﴾ فَلَنَسْأَلَنَّ We shall certainly
الَّذِينَ those أُرْسِلَ (Our Message) was sent down إِلَيْهِمْ to them
وَلَنَسْأَلَنَّ ﴿١﴾ and We shall certainly question الْمُرْسَلِينَ ﴿١﴾ the
فَلَنَقْصُصَنَّ Messengers عَلَيْهِمْ then We shall narrate بِعِلْمٍ to them
وَمَا knowledge كُنَّا and not غَائِبِينَ ﴿٧﴾ we were absent وَالْوَزْنُ and
يَوْمَئِذٍ the weighing الْحَقُّ that day (will be) the true (weighing)
ثَقُلَتْ so who فَمَنْ became heavy مَوَازِينُهُ his scale (of good)
فَأُولَئِكَ those هُمُ they (will be) الْمُفْلِحُونَ ﴿٨﴾ the successful

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn*." 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً قَلِيلًا مَا تَشْكُرُونَ ﴿٧﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿٨﴾

وَمَنْ خَفَّتْ and who مَوَازِينُهُ became light فَأُولَٰئِكَ his scale (of good) upon themselves أَنفُسَهُمْ incurred loss خَسِرُوا (are) who الَّذِينَ those be unjust بِمَا for كَانُوا they used to بِآيَاتِنَا with Our Signs يَظْلِمُونَ ﴿٦﴾ and surely وَلَقَدْ مَكَّنَّاكُمْ and We made وَجَعَلْنَا earth in it مَعِيشَةً for you لَكُمْ and We made قَلِيلًا a livelihood تَشْكُرُونَ ﴿٧﴾ that مَّا little ثُمَّ We created you خَلَقْنَاكُمْ and surely وَلَقَدْ thanks then صَوَّرْنَاكُمْ We gave you shape قُلْنَا then ثُمَّ We gave you shape لِمَلَائِكَتِكَ to angels اسْجُدُوا except إِلَّا and they prostrated فَسَجَدُوا to Adam لَمْ يَكُن not he was مِنَ السَّاجِدِينَ ﴿٨﴾ of those who prostrated

9. And as for those whose Scale will be light, they are those who will lose their ownelves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

قَالَ مَا مَنَعَكَ آلَا تَسْجُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٩﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٠﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يَمُوتُونَ ﴿١١﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٢﴾

قَالَ He said مَا what مَعَكَ prevented you أَلَا that do not فَسَجَدَ I commanded you قَالَ I said أَنَا he said أَنزَلْتُ when إِذْ you prostrate خَيْرٌ (am) better مِنَهُ than him خَلَقْنِي You created me مِن from نَارِ fire وَخَلَقْتُمُ and You created him مِن طِينٍ ١٧ clay قَالَ He said فَاقْصِطْ get down مِنهَا from this فَكُنْ not بِكُوفٍ it is لَكَ for you أَن تَتَكَبَّرَ that you show arrogance فِيهَا in this فَخْرُجْ get out إِنَّكَ He said the disgraced ones ١٨ of الَّذِينَ الصَّغِيرِينَ ١٩ indeed you (are) أَنظِرْنِي reprieve me إِلَى till يَوْمِ the Day يُعَذَّبُونَ ٢٠ they are raised up إِنَّكَ He said the reprieved ٢١ of الَّذِينَ السُّظَّرِينَ ٢٢ indeed you (are) إِنَّكَ He said the reprieved ones

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15. (Allâh) said: "You are of those respited."

قَالَ فِيمَا آغَاوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ١٦ ثُمَّ لَا يَتَّبِعُهُمُ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ١٧ قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا لَّمَنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ١٨

قَالَ He said فِيمَا because that آغَاوَيْتَنِي You have sent me astray لِأَقْعُدَنَّ I would surely sit in ambush لَهُمْ (on) Your صِرَاطَكَ for them الْمُسْتَقِيمَ ١٦ Way Straight ثُمَّ then لَا يَتَّبِعُهُمُ I shall come to them بَيْنَ أَيْدِيهِمْ from and before them وَمِنْ خَلْفِهِمْ and from behind them وَعَنْ أَيْمَانِهِمْ and from their right وَعَنْ شَمَائِلِهِمْ and from their left وَلَا أَكْثَرَهُمْ You find تَجِدُ (will) not أَكْثَرَهُمْ most of them شَاكِرِينَ ١٧ grateful قَالَ He said أَخْرِجْ get out مِنْهَا from this مَذْمُومًا disgraced لَمَنْ expelled whoever يَبْعَكَ followed you مِنْهُمْ of them لَأَمْلَأَنَّ all أَجْمَعِينَ ١٨ with you جَهَنَّمَ Hell

16. (*Iblîs*) said: "Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. 17. "Then I will come to them from

before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

وَبَكَدُمْ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٨﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِيهُمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿١٩﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِرٍ ﴿٢٠﴾

وَبَكَدُمْ and O Adam اسْكُنْ أَنْتَ you and your wife وَزَوْجُكَ and (in) Paradise فَكُلَا (in) Paradise where مِنْ and eat (you both) حَيْثُ where شِئْتُمَا you wish وَلَا and (do) not تَقْرَبَا approach (you both) هَذِهِ this الشَّجَرَةَ tree فَتَكُونَا or you (both) will be مِنَ of الظَّالِمِينَ the wrong-doers فَكُلَا then whispered suggestions فَكُلَا then whispered suggestions الشَّيْطَانُ Satan يُبْدِيَ to expose لَهُمَا to them (both) مَا what وُورِيَ what was concealed عَنْهُمَا from them (both) مِنْ to them (both) سَوْءِيهُمَا their private parts وَقَالَ and he said مَا did not نَهَاكُمَا forbid you رَبُّكُمَا your Lord عَنْ from هَذِهِ this الشَّجَرَةَ tree إِلَّا save أَنْ that تَكُونَا you (two) become مَلَكَتَيْنِ or angels أَوْ or تَكُونَا you (two) become مِنَ of الْخَالِدِينَ the immortals ﴿١٩﴾ وَقَاسَمَهُمَا and he swore to them both إِنِّي the sincere لَكُمَا of النَّاصِرِينَ the sincere لَكُمَا that I am advisers

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrongdoers)." 20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." 21. And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢١﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٢﴾

فَدَلَّاهُمَا but when فَلَمَّا with deceit بِدْرَارٍ thus he led them (both) لَمَّا to them لَمَّا was exposed بَدَتْ the tree الشَّجَرَةَ they both tasted سَوَاهُمَا and they began وَطَفِقَا their private parts سَوَاهُمَا both (of) leaves وَرَقٍ with مِنْ themselves عَلَيْهِمَا covering did أَرَاهُمْ their Lord رَبُّهُمَا and called out to them وَكَادَهُمَا Paradise and أَنَهَكُمَا I forbid you عَنْ [from] الشَّجَرَةَ that تِلْكَمَا [is] enemy عَدُوٌّ to you لَكُمَا Satan الشَّيْطَانُ verily إِنَّهُ you لَكُمَا tell we have فَاتَّخَذْنَا our Lord رَبَّنَا they (both) said قَالَا open ﴿٢٢﴾ You forgive تَغْفِرُ did not لَرُّ and if لَنَا ourselves أَضَلَّآ wronged we would certainly be لَنَكُونَنَّ and have Mercy on us وَرَحْمَتَنَا us لَنَا of مِنَ الْخَاسِرِينَ ﴿٢٣﴾ the losers

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?" 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٢﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٣﴾ بَنِيَّ آدَمَ قَدْ أَرْسَلْنَا عَلَيْكَ لِبَاسًا يُوْرِي سَوْءَ بَشَرِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٤﴾

قَالَ أَهْبِطُوا He said some of you بَعْضُكُمْ get down لِبَعْضٍ some of you عَدُوٌّ (are) enemy وَلَكُمْ (are) enemy عَدُوٌّ (other) the earth فِي on الْأَرْضِ and for you وَلَكُمْ (are) enemy عَدُوٌّ (other) مُسْتَقَرٌّ (is) a dwelling place وَمَتَاعٌ (is) a dwelling place إِلَىٰ حِينٍ for حِينٍ ﴿٢٢﴾ and in it تَحْيَوْنَ you shall live وَفِيهَا you shall live تَمُوتُونَ and from it وَمِنْهَا you shall die تُخْرَجُونَ ﴿٢٣﴾ We have sent آدَمَ (of) Adam قَدْ أَرْسَلْنَا verily لَكُمَا out your بَنِيَّ out your سَوْءَ بَشَرِكُمْ which covers يُوْرِي clothing لِبَاسًا to you عَلَيْكَ down وَرِيشًا and (as an) adornment وَلِبَاسُ التَّقْوَىٰ and garment التَّقْوَىٰ

(is) a Sign **ذَلِكَ** (of) piety **خَيْرٌ** that **ذَلِكَ** (is) better **مِنْ مَا يَنْتَظِرُونَ** this (is) better **لَعَلَّهُمْ** (of) Allah remember **يَذْكُرُونَ** so that they may

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* of Allâh, that they may remember (i.e. leave falsehood and follow truth).

يَنْبَغِي مَا دَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَيْتِهِمَا إِنَّهُمْ يَرْتَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرْنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

seduce you **يَفْتِنَنَّكُمْ** let not **لَا** (of) Adam **مَا دَمَ** O Children **يَنْبَغِي** the **الشَّيْطَانُ** Satan **كَمَا** as **أَخْرَجَ** he drove out **أَبَوَيْكُمْ** your parents **مِنْ** their **لِبَاسَهُمَا** them of **عَنْهُمَا** stripping **يَنْزِعُ** Paradise **الْجَنَّةِ** from their private parts **لِيُرِيَهُمَا** to expose [to them] **سَوْءَ بَيْتِهِمَا** garments **إِنَّهُمْ** indeed **يَرْتَكُمْ** he does see you **هُوَ** and his host **وَقَبِيلُهُ** **مِنْ حَيْثُ** We have **جَعَلْنَا** verily **إِنَّا** you see them **تَرَوْنَهُمْ** do not **لَا** where **أَوْلِيَاءَ** made **الشَّيَاطِينَ** devils **أَوْلِيَاءَ** guardians **لِلَّذِينَ** of those who **لَا** some **فَعَلُوا** they do **فَحْشَةً** and when **وَإِذَا** believe **يُؤْمِنُونَ** **قَالُوا** they say **وَجَدْنَا** on it **عَلَيْهَا** we found **أَبَاءَنَا** our **قُلْ** of it **هِيَ** has commanded us **أَمَرْنَا** and Allah **وَاللَّهُ** fathers **إِنَّ** certainly **اللَّهُ** Allah **لَا** does not **يَأْمُرُ** command **بِالْفَحْشَاءِ** of **أَتَقُولُونَ** what **مَا** Allah **اللَّهُ** on **عَلَى** do you **يَقُولُونَ** say **لَعَلَّكُمْ** do not **تَعْلَمُونَ** you know

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not. 28. And when they

قُلْ مَنْ (of) adornment زِينَةَ has forbidden حَرَّمَ who مَنْ say قُلْ for His slaves لِعِبَادِهِ. He has produced أَخْرَجَ which أَلْقَى Allah وَالطَّيِّبَاتِ the sustenance الرِّزْقِ of مَنْ and good things قُلْ say هِيَ life الْحَيَاةِ in فِي believe آمَنُوا (are) for those who الَّذِينَ these (of) (on) Day يَوْمَ exclusively خَالِصَةً (of this) world (of) الْقِيَمَةِ the Signs الْآيَاتِ We explain نَفْصِلُ thus كَذَلِكَ Resurrection has حَرَّمَ indeed إِنَّمَا say قُلْ who know يَعْلَمُونَ ﴿٢٢﴾ for people رَبِّ forbidden my Lord رَبِّ الشَّامِسِ shameful deeds مَا which ظَهَرَ were بَطَنَ and which وَمَا of them مِنَّا were committed openly and transgression وَالْبَاطِنِ committed secretly and that تَشْرِكُوا the right الْحَقِّ without you associate others بِاللَّهِ with Allah مَا what رَ has not يَزِيلُ He sent يَوْمَ on عَالِي on الله سُلْطَانًا any authority وَأَنْ and that تَقُولُوا you say عَالِي on الله you know لَا what الله تَعْلَمُونَ ﴿٢٣﴾

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tayyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge. 33. Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٢٤﴾ يَتَّبِعُ آدَمَ إِمَامًا يَنْتَشِرُكُمْ رَسُولٌ وَمِنْكُمْ يَفْقَهُونَ عَلَيْهِمْ يُنْفِثُ فَرَسٌ مُقْتَدِرٌ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ (is) a fixed term أَجَلٌ people أُمَّةٍ and for every أَجَلٌ when جَاءَ they أَجْلُهُمْ approached لَا their term يَسْتَأْذِنُونَ will not يَسْتَقْدِرُونَ nor وَلَا an hour سَاعَةً be able to delay (it)

if (of) Adam مَادَمَ O Children بَنِي be able to bring it earlier
 يَايُنْسِكُمْ from among you مِنْكُمْ Messengers رُسُلُ come to you
 feared أَتَقَى then who مَنِي My Verses آيَاتِي to you عَلَيْكُمْ reciting
 any fear خَوْفٌ will not be وَلَا and mended himself وَأَصْلَحَ Allah
 عَلَيْهِمْ upon them وَلَا and not هُمْ they يَحْزَنُونَ ﴿٣٥﴾ will grieve وَالَّذِينَ
 and those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs وَاسْتَكْبَرُوا and
 those (are) أُولَئِكَ them عَنَّا treated with arrogance
 would خَالِدُونَ ﴿٣٦﴾ therein فِيهَا they هُمْ (of) the Fire النَّارِ dwellers
 abide forever

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayât* and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا أَصَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ then who مِمَّنِ (is) more unjust than him who افْتَرَى
 invented عَلَى against الله Allah كَذِبًا or كَذَّبَ rejected
 will reach them يَنَالُهُمْ they are those أُولَئِكَ His Verses آيَاتِهِ
 نَصِيبُهُمْ their share مِنَ the Book (of Decrees) الْكِتَابِ حَتَّى
 until إِذَا when جَاءَهُمْ come to them رُسُلُنَا Our Messengers (angels)
 يَتَوَفَّوْنَهُمْ causing them to die قَالُوا where (are) آيِنَ they ask
 those كُنْتُمْ you used تَدْعُونَ to invoke مِنْ دُونِ other than الله
 they say قَالُوا Allah صَلُّوا they have forsaken عَنَّا us وَشَهِدُوا
 they testify عَلَى against أَنْفُسِهِمْ themselves أَنَّهُمْ that indeed كَانُوا
 disbelievers كَافِرِينَ ﴿٣٧﴾ they were

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât*? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their

souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ لِأُولَيْنَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَقَاتِنَهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

قَالَ ادْخُلُوا you enter في among أُمَمٍ nations قَدْ خَلَتْ who and passed away مِنْ قَبْلِكُمْ of الْجِنَّ jinns وَالْإِنْسِ in humans في النَّارِ the Fire كُلَّمَا دَخَلَتْ every time أُمَّةٌ entered it لَعْنَتْ a group أُخْتَهَا its sister (group) حَتَّى إِذَا until it will say قَالَتْ all جَمِيعًا in it (therein) فِيهَا they will gather ادَّارَكُوا last of them لِأُولَيْنَاهُمْ to the first of them رَبَّنَا Our Lord هَؤُلَاءِ these أَضَلُّونَا misled us فَقَاتِنَهُمْ so give them عَذَابًا torment ضِعْفًا double of النَّارِ the Fire قَالَ He will say لِكُلِّ for every one you تَعْلَمُونَ do not but وَلَكِنْ (is) double (torment) ضِعْفٌ know

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

وَقَالَتْ أُولُوهُنَّ لِأُولَئِنَّهِنَّ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَقَالَتْ أُولُوهُنَّ and will say لِأُولَئِنَّهِنَّ first of them to last of them فَكُنَّ not كَانَتْ is لَكُمْ for you عَلَيْنَا upon us مِنْ any فَضْلٍ superiority فَذُوقُوا so taste الْعَذَابَ the torment بِمَا for what كُنْتُمْ those who كَذَبُوا indeed الَّذِينَ to earn تَكْسِبُونَ you used وَكَذَلِكَ نَجْزِي Our Signs بِآيَاتِنَا and showed arrogance

(of) gates السَّمَاءِ (of) it لَا will not فَتُفْتَحُ be opened لَهُمْ to them أُبْرَأُ until يَلْبِغُ Paradise الْجَنَّةِ they will enter يَدْخُلُونَ nor وَلَا heaven
(of) a needle الْإِبْرَاقِ eye سَمَرٌ through فِي a camel الْجَمَلُ passes
the criminals الْمُجْرِمِينَ ﴿٤٠﴾ We recompense وَنَجْزِي and thus وَكَذَلِكَ
لَهُمْ (will be) مِنْ for them جَهَنَّمَ Hell يَهَادُّ bed وَمِنْ فَوْقِهِمْ and
do We وَنَجْزِي and thus وَكَذَلِكَ (its) covering عَوَاشٍ above them
the wrong-doers الظَّالِمِينَ ﴿٤١﴾ recompense

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who belie Our *Ayât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn*. 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn*.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ
هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ مِنَّا بِالْحَقِّ وَتُودُّونَ أَنْ تَلَكُمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤١﴾

وَالَّذِينَ ءَامَنُوا but those who وَعَمِلُوا and did الصَّالِحَاتِ
لَا do not نُكَلِّفُ We burden نَفْسًا any person إِلَّا
بِأَوْسَطِ أُولَٰئِكَ they are أَصْحَابُ people
الْجَنَّةِ (of) Paradise هُمْ (of) dwellers فِيهَا they خَالِدُونَ ﴿٤٠﴾
forever وَنَزَعْنَا (is) in صُدُورِهِمْ their
of غِلٍّ rancour تَجْرِي flow مِنْ تَحْتِهِمُ under them الْأَنْهَارُ
the rivers وَقَالُوا and they will say الْحَمْدُ all the praises لِلَّهِ
Who هَدَانَا guided us لِهَٰذَا to this وَمَا and never كُنَّا
We had لِنَهْتَدِيَ found guidance لَوْلَا if not أَنَّ that هَدَانَا
Allah هَدَانَا guided us لَقَدْ indeed جَاءَتْ came رَسُولٌ Messengers مِنَّا
(of) our Lord بِالْحَقِّ and it will be cried out to وَتُودُّونَ with the truth
that أَن them تَلَكُمُ (is) الْجَنَّةُ the Paradise أَوْرَثْتُمُوهَا which
you have inherited بِمَا for what كُنْتُمْ you used تَعْمَلُونَ ﴿٤١﴾ to do

42. But those who believed, and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.
 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ
 أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١١﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَعُوبُنَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿١٢﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ (of) Paradise dwellers and called out أَصْحَابُ النَّارِ (of) the Fire dwellers We have found وَجَدْنَا verily قَدْ that أَن (of) the Fire dwellers what مَا وَعَدْنَا had promised to us رَبُّنَا true حَقًّا our Lord فَهَلْ your Lord وَجَدْتُمْ had promised وَعَدَ what مَا you found have حَقًّا true قَالُوا they said نَعَمْ yes فَأَذَّنَ a herald مُؤَذِّنٌ then cried out بَيْنَهُمْ that لَعْنَةُ curse اللَّهِ (of) Allah (be) عَلَى (of) Allah hinder الظَّالِمِينَ upon those who الَّذِينَ the wrong-doers يَصُدُّونَ hinder (men) عَنْ (men) from سَبِيلِ Path اللَّهِ (of) Allah and seek to make وَيَعُوبُنَهَا (of) Allah it عِوَجًا crooked وَهُمْ and they بِالْآخِرَةِ in the Hereafter كَافِرُونَ ﴿١٢﴾ (are) disbelievers

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn*." 45. Those who hindered (men) from the path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَنَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٣﴾
 وَإِذَا صُرِفَتْ أَبْصَارُهُمْ إِلَيْكَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْرِ الظَّالِمِينَ ﴿١٤﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿١٥﴾

وَبَيْنَهُمَا and between them is حِجَابٌ a barrier وَعَلَى and on الْأَعْرَافِ who would recognize بِمَرُوفُونَ (will be) men رِجَالٌ Al-Araf (heights) and they called out وَكَادُوا by their marks يَسْمَعُهُمْ every one كُلًّا peace سَلَامٌ that أَنْ (of) Paradise الْجَنَّةِ people (dwellers) أَصْحَابَ but they عَلَيْهِمْ they enter it يَدْخُلُونَهَا did not لَنْ be on you عَلَيْكُمْ will turn يَطْمَعُونَ ﴿١٥﴾ and when وَإِذَا ﴿١٦﴾ would long (to do so) أَبْصَرَهُمْ their eyes يَلْقَاهُ towards أَصْحَابِ النَّارِ dwellers of the Fire قَالُوا (of) the Fire النَّارِ they will say رَبَّنَا Our Lord لَا do not تَجْعَلْنَا place us مَعَ الْقَوْمِ with أَصْحَابِ and called out وَكَادُوا wrong-doers الظَّالِمِينَ ﴿١٧﴾ the people whom they يَرِثُوهُمْ men رِجَالًا (of) Al-Araf (heights) الْأَعْرَافِ dwellers did not مَا saying قَالُوا by their marks يَسْمَعُهُمْ would recognize you used كُنْتُمْ and what وَمَا your number جَمْعُكُمْ you عَنْكُمْ avail to تَسْتَكْبِرُونَ ﴿١٨﴾ show arrogance

46. And between them will be a (barrier) screen and on Al-A'rāf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "Salāmun 'Alaikūn" (peace be on you), and at that time they (men on Al-A'rāf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zālimūn." 48. And the men on Al-A'rāf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٥﴾ وَكَادُوا أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنا مِائِينَ الْمَاءِ أَوْ مِثْرَافِكُمْ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿١٦﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٧﴾

أَهْوَلَاءِ are they الَّذِينَ those who أَقْسَمْتُمْ you swore لَا will not يَنَالُهُمُ Allah grant them رَحْمَةً (His) Mercy أَدْخُلُوا enter الْجَنَّةَ

Paradise dwellers (shall) you **لَا خَوْفٌ عَلَيْكُمْ** fear (shall be) on you **وَلَا أَنْتُمْ تَحْزَنُونَ** and cried out **وَنَادَىٰ أَصْحَابُ النَّارِ** (of) the Fire dwellers **أَصْحَابُ الْجَنَّةِ** (of) Paradise that **أَنْفِصُوا** of what **رَزَقَكُمُ** or **أَوْ** water **الْمَاءَ** some **مِنْ** on us **عَلَيْنَا** pour Allah **اللَّهُ** indeed **إِنَّ** they said **قَالُوا** Allah **اللَّهُ** has provided you the disbelievers **الْكَافِرِينَ** **عَلَىٰ** has forbidden both **حَرَّمَهُمَا** as **لَهُمَا** their religion **دِينَهُمْ** took **اتَّخَذُوا** those who **الَّذِينَ** life **الْحَيَاةَ** and deceived them **وَعَرَّضَهُمْ** and play **وَلَمَّا** amusement We will forget them **نَنْسَهُمْ** so today **فَالْيَوْمَ** (of) the world **الدُّنْيَا** as **كَمَا** **سُئِلُوا** they forgot **لِقَاءَ** meeting **يَوْمِهِمْ** their Day **هَذَا** this **وَمَا كَانُوا** and because **يَتَذَكَّرُونَ** **بِحُكْمِهِمْ** Our Signs **بِآيَاتِنَا** they used to reject

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers." 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayât.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَرُونَ ﴿٥١﴾

and verily **جِئْنَاهُمْ** We have brought to them **كِتَابٍ** a Book **فَصَّلْنَاهُ** which We have expounded **عَلَىٰ** with **عِلْمٍ** knowledge **وَرَحْمَةً** a guidance **لِّقَوْمٍ** to a people **يُؤْمِنُونَ** **يَنْظُرُونَ** are **هَلْ** believing **إِلَّا** but (that) **تَأْوِيلَهُ** its **يَأْتِي** (when) the Day **يَوْمَ** reality is unfolded **نَسُوا** those who **الَّذِينَ** will say **يَقُولُ** reality will be unfolded **فَقَدْ** before **مِنْ قَبْلُ** forgot it **رُسُلُ رَبِّنَا** Messengers **بِالْحَقِّ** (of) our Lord **فَهَلْ** do **لَنَا**

for لَّا who intercede فَيَسْتَفْعُوا intercessors شُفَعَاءَ any مِن we have
 عِدَّةٌ so that we do deeds نَعْمَلُ we are sent back نُرَدُّ or أَوْ us
 خَيْرًا verily قَدْ to do نَعْمَلُ we used كُنَّا those الَّذِينَ other than
 أَنفُسَهُمْ they have lost وَصَلَّ themselves and has forsaken عَنْهُمْ
 to fabricate يَفْتَرُونَ ﴿٥٧﴾ they used كَانُوا what مَا them

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ
 حَيْثُهَا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٧﴾ ادْعُوا رَبَّكُمْ
 تَضَرُّعًا وَخُفْيَةً إِنَّهُمْ لَا يُحِبُّ الْمَعْتَدِينَ ﴿٥٨﴾

إِنَّ رَبَّكُمُ indeed your Lord اللَّهُ (is) Allah الَّذِي Who خَلَقَ
 السَّمَوَاتِ the heavens وَالْأَرْضَ the earth and فِي in سِتَّةِ six
 أَيَّامٍ then اسْتَوَى عَلَى He ascended الْعَرْشِ the throne يُغْشَى
 النَّهَارَ the night اللَّيْلَ He lets cover the day يَطْلُبُهُ which seeks it
 حَيْثُهَا swiftly وَالشَّمْسُ and the sun وَالْقَمَرُ and the moon وَالنُّجُومُ and
 مُسَخَّرَاتٍ the stars بِأَمْرِهِ to His Command أَلَا verily
 لَهُ (is) His الْخَلْقُ the creation وَالْأَمْرُ and the command تَبَارَكَ
 اللَّهُ blessed be رَبُّ Lord الْعَالَمِينَ ﴿٥٧﴾ (of) the worlds ادْعُوا
 رَبَّكُمْ call upon your Lord تَضَرُّعًا humbly وَخُفْيَةً and in secret إِنَّهُمْ
 indeed لَا does not يُحِبُّ He likes الْمَعْتَدِينَ ﴿٥٨﴾ the transgressors

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He

created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the 'Âlamîn! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾
 وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ
 الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ تُنْجِئُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

وَلَا تُفْسِدُوا in the earth بَعْدَ make mischief and do not after
 إِصْلَاحِهَا its order وَادْعُوهُ with fear and call Him
 وَطَمَعًا and longing إِنَّ indeed رَحْمَتَ Allah (of) Mercy قَرِيبٌ (is) close
 وَهُوَ the good-doers الْمُحْسِنِينَ ﴿٥٦﴾ to (is) close
 الَّذِي Who يُرْسِلُ sends الرِّيحَ the winds بُشْرًا (as) glad tidings
 بَيْنَ يَدَيْ (with) رَحْمَتِهِ [in presence of] His Mercy حَتَّىٰ until إِذَا
 أَقْلَّتْ when they carry سَحَابًا a cloud ثِقَالًا heavy-laden سُقْنَاهُ We
 لِبَلَدٍ drive it to a land مَّيِّتٍ dead فَأَنْزَلْنَا then We sent down
 الْمَاءَ (rain) water فَأَخْرَجْنَا then We brought forth
 مِنْ كُلِّ (of) fruit الثَّمَرَاتِ every (kind) كَذَٰلِكَ similarly
 تَنْجِئُ We will raise الْمَوْتَىٰ the dead لَعَلَّكُمْ that you may
 تَذَكَّرُونَ ﴿٥٧﴾ take heed

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَتْ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
 يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
 يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَتَّقُوا اللَّهَ يَٰ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ
 مِنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

وَالْبَلَدُ الطَّيِّبُ good يَخْرُجُ comes forth its نباتُهُ and which وَالَّذِي (of) its Lord رَبِّهِ by the Order يَأْذِنُ vegetation خَيْرٌ لَا (is) bad خَيْرٌ but لَا come forth يَخْرُجُ (does) not نَكِدًا little كَذَلِكَ thus نُصَرِّفُ We diversely expound الْآيَاتِ the signs لِقَوْمٍ We sent أَرْسَلْنَا verily لَقَدْ (who) give thanks يَشْكُرُونَ ﴿٥٨﴾ for people نُوحًا to Noah إِيَّاكَ his people قَوْمِهِ and he said فَقَالَ يَقَوْمِ O my people أَعْبُدُوا (you) worship الله Allah مَا do not لَكُمْ you have مِنْ any إِلَهٍ god غَيْرُهُ but إِيَّاهُ certainly أَعْلَفُ I fear عَلَيْكُمْ Great (awful) عَذَابٍ for you (of) a Day يَوْمٍ torment عَظِيمٍ ﴿٥٩﴾ قَالَ the leaders أَلَمْ نَقُلْ of قَوْمِهِ his people إِنَّا لَنَرِيكَ verily we see you فِي in ضَلَالٍ error مُبِينٍ ﴿٦٠﴾ قَالَ plain he said يَقَوْمِ O my people لَيْسَ (there is) not فِي in ضَلَالَةٍ an error وَلَكِنِّي (of) Lord الْعَالَمِينَ ﴿٦١﴾ from رَبِّ a Messenger but I (am) the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* for a people who give thanks. 59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamîn!"

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ يَحْشُرُ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلَسْتُمْ أَتَىٰكُمْ تَرْحُمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

أُبَلِّغُكُمْ I convey to you رِسَالَاتِ Messages رَبِّي (of) my Lord وَأَنْصَحُ and give advice لَكُمْ to you وَأَعْلَمُ and I know مِنَ اللَّهِ from الله مَا Allah that لَا do not تَعْلَمُونَ ﴿٦٢﴾ أَوْ or يَحْشُرُ you know ذِكْرٌ a reminder مِنْ from a reminder جَاءَكُمْ that ذِكْرٌ has come to you لِيُنذِرَكُمْ among you رَجُلٍ upon a man مِنْكُمْ your Lord عَلَى

وَلَقَدْ so that you may fear Allah وَلَقَدْ that he may warn you
 but they denied نَكَذَّبُوهُ shown mercy ﴿٣٥﴾ and that you may be
 في with him مَعَهُ and those الَّذِينَ and We saved him فَأَنْجَيْنَاهُ Him
 الَّذِينَ those who الَّذِينَ and We drowned وَأَغْرَقْنَا the ship الْفَالِكِ in
 قَوْمًا they were كَانُوا indeed they إِيَّاهُمْ Our Signs بَيِّنَاتٌ denied
 blind عَمِينَ ﴿٣٦﴾ people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?" 64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât. They were indeed a blind people.

﴿٣٥﴾ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٦﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ الْكَاذِبِينَ ﴿٣٧﴾ قَالَ يَنْقُورِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٣٨﴾ أُتِلِّفُكُم بِرِسَالَتِي ربي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٣٩﴾

﴿٣٥﴾ وَإِلَىٰ and to عَادِ (We sent) أَخَاهُمْ their brother هُودًا Hud قَالَ he said do not اعْبُدُوا Allah مَا worship O My people يَنْقُورِ he said will not then إِلَّا but Him غَيْرُهُ god إِلَهِ any you have لَكُمْ of those who تَتَّقُونَ ﴿٣٦﴾ you fear Allah قَالَ the leaders الْمَلَأُ of those who كَفَرُوا ﴿٣٧﴾ his people قَوْمِهِ of had disbelieved إِنَّا we see you لَنَرُّكَ in فِي سَفَاهَةٍ folly وَإِنَّا and verily we نُظَنُّكَ of we consider you مِنَ الْكَاذِبِينَ ﴿٣٨﴾ the liars قَالَ he said يَنْقُورِ O my people لَيْسَ (there is) not بِي in me سَفَاهَةٌ folly وَلَكِنِّي but I رَسُولٌ (am) رَّبِّ from إِلَهِ the ﴿٣٩﴾ Lord أَمِينٌ (of) my ربي Messages I convey to you نَاصِحٌ to you لَكُمْ and I (am) وَأَنَا Lord trusworthy أَمِينٌ ﴿٣٩﴾

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Will you not fear (Allâh)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamîn! 68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذْرَ مَا كَانُوا يَعْبُدُونَ قَالُوا أَنَا بِآيَاتِنَا إِيمَانًا تَقْدًا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٧٠﴾

أَوْ عَجِبْتُمْ or you wonder أَنْ that جَاءَكُمْ has come to you ذِكْرٌ a reminder مِنْ from رَبِّكُمْ your Lord عَلَى upon رَجُلٍ a man مِنْكُمْ from among you لِيُنذِرَكُمْ that he may warn you وَأَذْكُرُوا and remember إِذْ when جَعَلَكُمْ He made you خُلَفَاءَ successors مِنْ after قَوْمِ people نُوحٍ (of) Noah وَزَادَكُمْ and increased you فِي in الْخَلْقِ stature بَضْطَةً amply فَأَذْكُرُوا so remember آلَاءَ Bounties of اللَّهِ Allah لَعَلَّكُمْ so that you may تُفْلِحُونَ ﴿٦٩﴾ succeed قَالُوا they said أَجِئْتَنَا have you come to us لِنَعْبُدَ that we worship اللَّهَ Allah وَحْدَهُ Alone and وَنَذْرَ what كَانُوا used to يَعْبُدُونَ worship مَا so bring to us قَالُوا our forefathers قَالُوا أَنَا بِآيَاتِنَا إِيمَانًا تَقْدًا إِنْ you promise of what كُنْتُمْ if you are مِنَ of الصَّادِقِينَ ﴿٧٠﴾ the truthful

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful." 70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَاوَاتِهِمَا أَنْتُمْ وَآبَاءُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿٧١﴾ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

قَالَ he said قَدْ verily وَقَعَ has fallen عَلَيْكُمْ upon you مِنْ from رَبِّكُمْ your Lord رِجْسٌ punishment وَغَضَبٌ and anger

(mere) names **أَتَجِدُونِي** about **فِي** do you dispute with me
 and **سَمَيْتُمُوهَا** **أَنْتُمْ** which you have named (assigned)
 for which **بِهَا** Allah **اللَّهُ** sent down **نَزَلَ** has not **مَا** your fathers
 verily I (am) **إِنِّي** then wait you **فَأَنْتَظِرُوا** sanction **سُلْطَانٍ** any **مِنْ**
 then **فَأَجِيبْنَهُ** those who wait **الْمُتَظَرِّينَ** of **مَعَكُمْ** with you
 by a Mercy **بِرَحْمَةٍ** with him **مَعَهُ** and those **وَالَّذِينَ** We saved him
 (of) those **الَّذِينَ** last remanent **ذَاكِرٍ** and We cut **وَقَطَعْنَا** from Us **وَمَا**
 they were **كَذَّبُوا** who **بِآيَاتِنَا** belied **وَمَا** Our Signs
 believers **مُؤْمِنِينَ**

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our *Ayat*; and they were not believers.

وَالِإِنْ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ **يَقَوْمِ** **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ** قَدْ جَاءَكُمْ **بَيِّنَةٌ** مِنْ رَبِّكُمْ **هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ** فَذَرُوهَا **تَأْكُلْ فِي** **أَرْضِ اللَّهِ** وَلَا تَمْسُوهَا **يَسُوءَ فَيَأْخُذَكُمْ** **عَذَابُ** **الْإِلَهِ** ۖ **وَأَذْكُرُوا** إِذْ **جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ** وَبَوَّأَكُمْ فِي **الْأَرْضِ** **تَتَّخِذُونَ مِنْ** **سُهُولِهَا قُصُورًا** **وَتَنْحِتُونَ** **الْجِبَالَ** **يُوتَا** فَاذْكُرُوا **آلَاءَ اللَّهِ** وَلَا تَمْنُوا فِي **الْأَرْضِ** **مُفْسِدِينَ**

وَالِإِنْ and to **ثَمُودَ** (We sent) **أَخَاهُمْ** Thamud **صَالِحًا** thier brother
 Allah **اللَّهُ** worship **أَعْبُدُوا** O my people **يَقَوْمِ** he said **قَالَ** Salih
مَا لَكُمْ do not **مِنْ** any **إِلَهِ** god **غَيْرُهُ** but Him **قَدْ**
 from **بَيِّنَةٌ** has come to you **بَيِّنَةٌ** verily **جَاءَكُمْ**
رَبِّكُمْ your Lord **هَذِهِ** this **نَاقَةُ** she-camel **لَكُمْ** (of) Allah **آيَةٌ**
 to you **آيَةٌ** (is) a sign **فَذَرُوهَا** so you leave her **تَأْكُلْ فِي**
 on **أَرْضِ اللَّهِ** earth **وَلَا** (of) Allah **تَمْسُوهَا** and do not
 a torment **عَذَابٍ** lest should seize you **يَسُوءَ** with harm **فَيَأْخُذَكُمْ**
الْإِلَهِ painful **وَأَذْكُرُوا** and remember **إِذْ** when **جَعَلَكُمْ** He made
 and We **خُلَفَاءَ** successors **مِنْ بَعْدِ عَادٍ** **وَبَوَّأَكُمْ** **فِي** you
 you take **تَتَّخِذُونَ** the land **الْأَرْضِ** in **فِي** gave you habitation

and you carve out وَتَحِثُّونَ palaces قُصُورًا its plains سُهُولَهَا in
 الْجِبَالِ mountains يَبُوتًا as homes فَادْكُرُوا so remember مَا لَكُمْ
 in الْآرْضِ the mischief-makers مُفْسِدِينَ (as) the land (of) Allah بOUNTIES وَلَا and do not تَمْشُوا you go about
 in the land (of) Allah بOUNTIES وَلَا and do not تَمْشُوا you go about making mischief on the earth."

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَقْتُلُونَ أَتَكْتُمُونَ
 مُرْسَلًا مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٤﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ
 كَافِرُونَ ﴿٧٥﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَخِنَا بِمَا نَعِدْنَا إِنْ كُنْتَ مِنَ
 الْمُرْسَلِينَ ﴿٧٦﴾

behaved الْمَلَأُ said قَالَ (of) those who الَّذِينَ leaders اسْتَكْبَرُوا arrogantly
 to those who اسْتُضْعِفُوا of قَوْمِهِ his people لِلَّذِينَ to those who آمَنَ had believed among
 to those who لِمَنْ were oppressed أَتَقْتُلُونَ do you know أَتَكْتُمُونَ them
 that صَالِحًا Salih مُرْسَلًا (is) one أَمَّا indeed we إِنَّا they said قَالُوا his Lord رَبِّهِ from
 in what أُرْسِلَ he has been sent بِهِ with مُؤْمِنُونَ ﴿٧٤﴾ (are) الَّذِينَ who اسْتَكْبَرُوا
 believers قَالِ the الَّذِينَ said قَالِ believers in that which آمَنْتُمْ you believe بِهِ in
 the النَّاقَةَ then they hamstrung فَعَقَرُوا disbelieve كَافِرُونَ ﴿٧٥﴾ she-camel
 وَعَتَوْا and insolently defied عَنْ أَمْرِ the Order رَبِّهِمْ bring us أَفَتُنَا O Salih يُصَلِّحْ
 (of) their Lord وَقَالُوا if كُنْتَ you have been promising us نَعِدْنَا what بِمَا
 the Messengers (one) of مِنَ الْمُرْسَلِينَ ﴿٧٦﴾

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." 76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in." 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٧٥﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَنقُورُ لَقَدْ أَتَلَفْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحَةَ ﴿٧٦﴾ وَلَوْطَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٧٧﴾

and in the الرَّجْفَةُ an earthquake so took them فَأَخَذَتْهُمُ
they were lying dead جَنِينًا their homes دَارِهِمْ in morning
فَتَوَلَّى on their faces then he turned away عَنْهُمْ وَقَالَ
I have أَتَلَفْتُكُمْ verily لَقَدْ O my people يَنقُورُ and said
and (of) my lord رَبِّي Message رَسُولَ conveyed to you
you like تُحِبُّونَ do not لَا but وَلَكِنْ to you لَكُمْ gave good advice
he قَالَ when إِذْ and Lot وَلَوْطَا advisers ﴿٧٦﴾
lewdness الْفَحِشَةَ do you commit أَتَأْتُونَ to his people لِقَوْمِهِ said
مَا not سَبَقَكُمْ has preceded you بِهَا therein مِنْ any أَحَدٍ one مِنْ
the worlds مِنَ الْعَالَمِينَ of ﴿٧٧﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." 80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Ālamîn?"

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٠﴾ وَمَا كَانَتْ جَوَابَ قَوْمِهِ ۚ
إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَنْظَهُرُونَ ﴿٨١﴾ فَأَجَبْنَاهُ وَأَهْلَهُ ۚ إِلَّا أَمْرًا نَزَّ كَانَتْ مِنَ
الْفٰئِرِينَ ﴿٨٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا ۚ كَيْفَ كَانَتْ عَذَابَةُ الْمُجْرِمِينَ ﴿٨٣﴾

لُستُfully men الرِّجَالُ you approach لَتَأْتُونَ verily you إِنْكُمْ
 (are) أَنْتُمْ you أَنْتُمْ nay بَلْ women النِّسَاءُ instead of مِنْ دُونِ
 was كَانَتْ and not وَمَا who exceed limits مُنْشِقُونَ ﴿٨١﴾ people
 they قَالَُوا that أَنْ but إِلَّا (of) his people قَوْمِهِ answer جَوَابَ
 said أَخْرَجُوهُمْ drive them out مِنْ قَرْيَتِكُمْ your town إِنْهُمْ
 wanting to be pure يَطْهَرُونَ ﴿٨٢﴾ (are) people أَنْاسُ verily they
 except إِلَّا and his family وَأَهْلَهُ then We delivered him فَأَنْجَيْنَاهُ
 those who مِنَ among الَّذِينَ أَمْرَأَتُهُ his wife كَانَتْ she was
 a rain مَطَرًا on them عَلَيْهِمْ and We rained وَأَمْطَرْنَا stayed behind
 فَانْظُرْ so observe كَيْفَ how كَانَتْ was عَذَابُهُ end الْمُجْرِمِينَ ﴿٨٣﴾
 (of) the evil-doers

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn*.

وَالْإِنَّمَا مَذِينٌ أَخَاهُمْ شُعَيْبًا قَالَ يَنْفَوِرْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

وَالْإِنَّمَا and to مَذِينٌ أَخَاهُمْ Madyan (We sent) شُعَيْبًا their brother
 قَالَ Shuhaib he said يَنْفَوِرْ O my people أَعْبُدُوا worship اللَّهَ
 but Him غَيْرُهُ any إِلَهٍ you have لَكُمْ do not مَا Allah
 قَدْ بَيِّنَةٌ has come to you بَيِّنَةٌ verily جَاءَتْكُمْ
 measure الْكَيْلَ so give full فَأَوْفُوا your Lord رَبِّكُمْ from
 (to) وَابْتَغُوا النَّاسَ and do not وَلَا and weight الْمِيزَانَ
 mischief تُفْسِدُوا and do not وَلَا their things أَشْيَاءَهُمْ the people
 its being set in order إِصْلَاحِهَا after بَعْدَ the earth فِي الْأَرْضِ
 you are كُنْتُمْ if إِنْ for you لَكُمْ good خَيْرٌ that (is) خَيْرٌ لَكُمْ
 believers ﴿٨٥﴾

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ
طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨٧﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ road by every sit and do not
(of) Path سَبِيلِ from and hindering وَتَصُدُّونَ threatening
and those who آمَنَ believe بِهِ in Him وَتَبْغُونَهَا seeking to make it
إِذْ and remember وَأَذْكُرُوا crooked عِوَجًا and He multiplied
كُنْتُمْ when قَلِيلًا a few فَكَثَّرَكُمْ you were
وَانظُرُوا you and see كَيْفَ how كَانَتْ was عَاقِبَةُ end الْمُفْسِدِينَ ﴿٨٦﴾
a party طَائِفَةٌ there is كَانَ and if (of) the mischief-makers
مِنْكُمْ of you آمَنُوا (who) believed بِالَّذِي in that which أُرْسِلْتُ
I have been sent بِهِ with وَطَائِفَةٌ and a party لَمْ يُؤْمِنُوا did not
shall judge يَحْكُمُ till حَتَّى then have patience فَاصْبِرُوا who believe
اللَّهُ Allah بَيْنَنَا between us وَهُوَ and He خَيْرُ Best الْحَاكِمِينَ ﴿٨٧﴾
(of) the judges

86. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn*. 87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the Best of judges."

وَقَالَ (of) those who الَّذِينَ the chiefs and said كَفَرُوا
 you قَوْمِهِ among disbelieved مِنْ if أَتَّبَعْتُمْ
 (will) لَخِيرُونَ ﴿١٠﴾ then إِنَّا indeed you إِنْكُمْ Shuaib followed
 the earthquake الرَّجَفَةُ then took them فَأَخَذْتَهُمْ be) the losers
 فَأَصْبَحُوا became فَصَبَّحُوا in فِي and they دَارِهِمْ their homes جَنَّتِيحَ ﴿١١﴾
 Shuaib denied كَذَّبُوا those who الَّذِينَ prostrate
 لَمْ were as if بَقَتُوا they lived فِيهَا therein الَّذِينَ
 they were هُمْ they كَانُوا Shuaib denied كَذَّبُوا those who
 الْخَسِيرِينَ ﴿١٢﴾ the losers فَتَوَلَّى so he turned عَنْهُمْ from them وَقَالَ
 I conveyed to أَبْلَغْتُكُمْ indeed لَقَدْ O my people يَقَوْمُ and said
 and gave good وَنَصَحْتُ (of) my Lord رَبِّي messages you
 for عَلَى I mourn مَأْسَى then how can فَكَيْفَ to you لَكُمْ advice
 disbelievers كَافِرِينَ ﴿١٣﴾ people قَوْمُ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿١١﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿١٢﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٣﴾

وَمَا أَرْسَلْنَا and not وَمَا any a town قَرْيَةٍ to فِي We sent
 Prophet إِلَّا but أَخَذْنَا أَهْلَهَا its people بِالْبَأْسَاءِ with
 adversity وَالضَّرَّاءِ and calamity لَعَلَّهُمْ so that they may يَضَّرَّعُونَ ﴿١١﴾
 then بَدَّلْنَا مَكَانَ in place السَّيِّئَةِ grow humble
 (of) the evil الْحَسَنَةَ the good حَتَّى until عَفَوْا they throve وَقَالُوا

our forefathers **مَا أَهْلَكَنَا** had touched **مَنْ** verily **قَدْ** and said **وَالسَّيْئَةُ** calamity **فَأَخَذْتَهُمْ** and affluence **بَغْنَةً** so We seized them **وَهُمْ** suddenly **لَا** while they **يَشْعُرُونَ** did not **وَلَوْ** perceive (it) **أَنَّهُمْ** (of) the towns **أَهْلُ الْقُرَى** people **أَنَّ** that **وَأَنقَضُوا** and had **لَفَتَحْنَا** and been God-fearing **عَلَيْهِمْ** We would have opened **بَرَكَاتٍ** blessings **مِنَ السَّمَاءِ** from the heaven **وَالْأَرْضِ** and so We seized them **فَأَخَذْتَهُمْ** they denied **كَذَّبُوا** but **وَلَكِنَّ** the earth **يَكْسِبُونَ** they used to **كَانُوا** for what **بِمَا** earn

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٤﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٥﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا لِكُلِّ مَكْرَةٍ بِعْدًا أَهْلُهَا أَن لَّوْ شَاءَ أَصْبَحْنَاهُمْ فِتْنَةً يَبْتُلِيهِمْ وَنُطْبِعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿٩٧﴾

that **أَفَأَمِنَ** (of) the towns **أَهْلُ الْقُرَى** people **أَهْلُ** did feel secure **يَأْتِيَهُمْ** **بَأْسُنَا** comes to them **بَيِّنًا** by night **وَهُمْ** while they **نَائِمُونَ** (are) asleep **أَوْ** or **أَمِنَ** did feel secure **أَهْلُ الْقُرَى** people **أَنَّ** (of) the towns **يَأْتِيَهُمْ** that **بَأْسُنَا** comes to them **يُلْعَبُونَ** and they **وَهُمْ** by daylight **ضُحًى** Our punishment **أَفَأَمِنُوا** (of) **مَكْرَ اللَّهِ** (against) plan **أَلَّا** (of) **يَأْمَنُ** but do not **مَكْرَ اللَّهِ** (from) plan **إِلَّا** Allah **الْقَوْمُ الْخَاسِرُونَ** the people **أَلَّا** except **يَرَوْا** to those who **لَّذِينَ** indicate **أَن** its people **أَهْلُهَا** after **بَعْدًا** the land **أَن** if **لَوْ** **نَشَاءَ**

for their sins **يَذُوبُهُمْ** We had punished them **أَصَابَتْهُمْ** We will
so that **فَهُمْ** their hearts **قُلُوبِهِمْ** on (up) **عَلَى** and We seal **وَنَطْبَعُ**
hear **يَسْمَعُونَ** do not **لَا** they

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ
قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿٩٧﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا
لِفَتْسِقِينَ ﴿٩٨﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿٩٩﴾

تِلْكَ those **الْقُرَى** towns **نَقُصُّ** We relate **عَلَيْكَ** to you **مِنْ أَنْبَاءِهَا** their
stories **وَلَقَدْ** and verily **جَاءَتْهُمْ** came to them **رُسُلُهُمْ** their
messengers **بِالْبَيِّنَاتِ** with clear proofs **فَمَا** but not **كَانُوا** they
were **لِيُؤْمِنُوا** to believe **بِمَا** in what **كَذَّبُوا** they had denied
before **كَذَلِكَ** thus **يَطْبَعُ** seals **اللَّهُ** Allah **عَلَى** on (up)
قُلُوبِ hearts **الْكَافِرِينَ** (of) the disbelievers **وَمَا** and did not **وَجَدْنَا**
We find **لِأَكْثَرِهِمْ** in most of them **مِنْ** any **عَهْدٍ**
covenant **وَإِنْ** but **وَجَدْنَا** We found **أَكْثَرَهُمْ** most of them
transgressors **ثُمَّ** then **بَعَثْنَا** We sent **مِنْ بَعْدِهِمْ** after them
مُوسَىٰ Moses **بِآيَاتِنَا** with Our signs **إِلَىٰ** to **فِرْعَوْنَ** Pharaoh **وَمَلَئِهِ**
and his chiefs **ظَلَمُوا** but they dealt unjustly **بِهَا** with them **فَانظُرْ**
so observe **كَيْفَ** how **كَانَ** was **عَاقِبَةُ** end **الْمُفْسِدِينَ** (of) the
mischief-makers

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh

does seal up the hearts of the disbelievers. 102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn*. 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn*.

وَقَالَ مُوسَىٰ يَنْفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٢﴾ حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَارْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٣﴾ قَالَ إِن كُنتَ جِئتَ بِآيَةٍ فَآتِ بِهَا إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿١٠٤﴾
فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٥﴾

وَقَالَ مُوسَىٰ and said O Pharaoh يَنْفِرْعَوْنُ I (am) verily I (am) رَسُولٌ a messenger مِّن from رَبِّ Lord الْعَالَمِينَ (of) the worlds حَقِيقٌ (it is) incumbent عَلَى (me) upon أَن that لَا do not أَقُولُ I say عَلَى about اللَّهِ Allah إِلَّا but الْحَقَّ the truth قَدْ verily جِئْتُكُمْ I have come to you بِبَيِّنَةٍ with a clear proof مِّن from رَبِّكُمْ your Lord فَارْسِلْ so send مَعِيَ with me بَنِي Children of إِسْرَءِيلَ (of) Israel قَالَ he said إِن if كُنت you have جِئتَ come بِآيَةٍ with a sign فَآتِ then bring بِهَا it إِن if كُنت you are مِّن of الصّٰدِقِينَ the truthful فَأَلْقَى the truthful عَصَاهُ then he threw فَإِذَا his staff ثُعْبَانٌ a serpent مُّبِينٌ manifest and instantly هِيَ it (became)

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamîn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

وَرَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٦﴾ قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٧﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَأَمَّا تَأْمُرُونَ ﴿١٠٨﴾ قَالُوا آتِهِ وَآخَاهُ وَارْسِلْ فِي الْمَدَآئِنِ حَاشِرِينَ ﴿١٠٩﴾ يَا ثُوَّكُ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٠﴾
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ كُنَّا لَمُتَّحِنُونَ الْعَالَمِينَ ﴿١١١﴾

وَرَزَعَ and he drew out يَدَهُ his hand فَإِذَا and instantly هِيَ it (was) بَيْضَاءُ white (luminous) لِلنَّظِيرِينَ to the beholders قَالَ said الْمَلَأُ

indeed (of) Pharaoh people of the chiefs
 that he wants well-versed a sorcerer this (is)
 so what your land from He drives you out
 keep him in they said do you recommend
 suspense and his brother and send and the
 cities heralds they bring you every
 the sorcerers and came knowing sorcerer
 for us indeed they said (to) Pharaoh
 the winners we are if (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect — 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفَرِّينَ ﴿١٠٩﴾ قَالُوا يَمْوَسَّىٰ إِنَّمَا أَنْ تُنْفِي وَإِنَّمَا أَنْ تُكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٠﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١١﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٢﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٣﴾

of and indeed you will be yes he said
 nearest (to me) O Moses they said
 we will [that] either or you throw [that]
 you throw he said the throwers [we] be
 eyes they enchanted they threw so when
 and overawed them (of) the people
 and We great with a magic came up
 your throw (that) Moses (to) inspired
 they what swallowed it and then staff
 and the truth thus was established had (made)
 so they used what proved vain
 were defeated

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

فَقُلِبُوا هُنَاكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٤﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَيْنَ ﴿١١٥﴾ قَالُوا ءَأَمَّا رَبِّ الْمَالِئِينَ ﴿١١٦﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١١٧﴾ قَالَ فِرْعَوْنُ ءَأَمَنْتُمْ بِهِ قَبْلَ أَنْ مَأْذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١١٨﴾ لَا قُطْعَانَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ ثُمَّ لَا أَصِلَنَّكُمْ أَجْمَعِينَ ﴿١١٩﴾

هُنَاكَ there and returned صَغِيرِينَ low (disgraced) وَأَلْقَى and they said قَالُوا prostrate السَّحَرَةُ the sorcerers سَجِدِينَ ﴿١١٥﴾ قَالُوا Lord ءَأَمَّا (of) the worlds رَبِّ we believed رَبِّ ﴿١١٦﴾ رَبِّ مُوسَى Pharaoh قَالَ and Aaron وَهَارُونَ ﴿١١٧﴾ قَالَ فِرْعَوْنُ I give مَأْذَنَ that أَنْ before قَبْلَ in him بِهِ you believed ءَأَمَنْتُمْ (is) a plot لَكُمْ this هَذَا certainly إِنَّ to you لَكُمْ permission that you لَمْ تَكُنْ the city الْمَدِينَةِ in فِي you have plotted مَكْرَتُهُ but soon shall you مِنْهَا drive out أَهْلَهَا its people فَسَوْفَ I would surely cut off تَعْلَمُونَ ﴿١١٨﴾ know (its consequences) لَا قُطْعَانَ أَيْدِيكُمْ your hands وَأَرْجُلَكُمْ and your feet مِنْ خِلْفٍ opposite sides ثُمَّ I will crucify you أَجْمَعِينَ ﴿١١٩﴾

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamîn. 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٠﴾ وَمَا نُنْفِئُ مِنْهَا إِلَّا أَنْتَ ءَأَمَّا بِنَايِبَتِ رَبِّنَا لَمَّا جَاءَتْ تَنَارًا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢١﴾ وَقَالَ لِلْمَلَأِ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَءَاهَتَكَ قَالَ سَنُقْبِلُ أَبْنَاءَهُمْ وَلَسْتَعِجِي. نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٢﴾

will **﴿١٢٦﴾** our Lord رَبَّنَا to إِنَّ indeed we قَالُوا they said
 on us وَمَا you take vengeance لَنَقِمْ and do not وَمَا be returning
 (of) our رَبَّنَا in Signs يَاكُنْ we believed ءَامَنَّا that أَنْتَ but لَا
 pour أَفْرِغْ our Lord! رَبَّنَا they came to us جَاءَتْنَا when لَنَا Lord
﴿١٢٧﴾ and cause us to die وَتَوَفَّنَا patience صَبْرًا on us عَلَيْنَا out
 people قَوْمِ of chiefs مِنَ and said وَقَالَ (as) Muslims
 and his قَوْمُهُ Moses مُوسَى will you leave? أَتَذَرُ (of) Pharaoh
 and وَيَذَرُكَ the land الْأَرْضِ in فِي to spread mischief يُفْسِدُوا people
 we سَنَقْتُلُ he said قَالَ and your gods وَإِلَهَاتُكُ they forsake you
 their نِسَاءَهُمْ and we will let live وَلَنَسْتَحْيِي their sons أَبْنَاءَهُمْ will kill
﴿١٢٨﴾ over them فَوْقَهُمْ and certainly we are وَإِنَّا women
 dominant powers

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayât* of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
 لِلْمُتَّقِينَ **﴿١٢٦﴾** قَالُوا أَوَإِذَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ
 وَيَسْتَخْلِفَ كُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ **﴿١٢٧﴾** وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ
 الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ **﴿١٢٨﴾**

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ seek help رَبَّنَا to his people قَالُوا they said
 the earth الْأَرْضِ indeed إِنَّ and endure وَأَصْبِرُوا from Allah
 (is) Allah's يُورِثُهَا (is) مَنْ He gives it as a heritage يَشَاءُ to whom
﴿١٢٦﴾ and the end وَالْعَاقِبَةُ His slaves عِبَادِهِ of مِنْ He wills
 we suffered hurt أَوَإِذَا they said قَالُوا for God-fearing people
 that أَنْتَ before أَنْ that تَأْتِيَنَا you came to us وَمِنْ بَعْدِ and after مَا
 your Lord رَبِّكُمْ may be عَنِ he said قَالَ you came to us جِئْتَنَا

أَنْ يَهْلِكَ that **يُهْلِكُ** He will destroy **عَدُوَّكُمْ** your enemy **وَيَسْتَخْلَفَكُمْ** so that He **فَيَنْظُرَ** the land **فِي** in **وَيَجْعَلْكُمْ** and make you successors
 We **كَيْفَ** may see **تَعْمَلُونَ** how **وَلَقَدْ** and verily **أَخَذْنَا** you act
 with years (of **بِالسِّنِينَ** (of) Pharaoh **فِرْعَوْنَ** people **أَلْ** afflicted
وَنَقْصٍ drought) and shortness **وَالشَّحْمَاتِ** of **مِنْ** and **لَعَلَّهُمْ** fruits (crops)
يَذَكَّرُونَ that they may take heed/receive admonition

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious)." 129 They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

فَإِذَا جَاءَهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّمَا طَّيَّرْتُمْ عَنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٢٩﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا تَحْنُ لَكَ يَمْؤُمِنِينَ ﴿١٣٠﴾ فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣١﴾

فَإِذَا but when **جَاءَهُمُ** the good **الْحَسَنَةُ** came to them **قَالُوا** they
 afflicted them **وَلَكِنْ** and if **هَذِهِ** this (is) **لَنَا** for us **قَالَ** said
سَيِّئَةٌ evil **يَطَّيَّرُوا** they ascribed evil omens **بِمُوسَى** to Moses **وَمَنْ** and those
 their **طَّيَّرْتُمْ** certainly **إِنَّمَا** behold! **أَلَا** with him **مَعَهُ** and those
 most of **أَكْثَرَهُمْ** but **وَلَكِنْ** Allah **عِنْدَ** evil omens
 them **لَا** do not **يَعْلَمُونَ** know **وَقَالُوا** and they said **مَهْمَا**
 to **تَأْتِنَا** whatever **بِهِ** you bring us **فَمَا** with it **تَحْنُ** shall not **لَكَ** we (be)
 in you **يَمْؤُمِنِينَ** believers **فَارْسَلْنَا** so We sent **عَلَيْهِمُ** on them **الطُّوفَانَ**
 and the **الْجَرَادَ** flood **وَالْقُمَّلَ** and the locusts **وَالضَّفَادِعَ** and the lice
فَاسْتَكْبَرُوا as manifest **آيَاتٍ** signs **مُفَصَّلَاتٍ** and the blood **وَالدَّمَ** frogs
 people **وَكَانُوا** but they showed arrogance **قَوْمًا** and they were
 criminals **مُجْرِمِينَ**

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. 132. They said: "Whatever Ayât you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn*.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْشُوايَ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيَن كُفِّتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٢﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِّغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٣﴾ فَانْقَضَتْ عَنْهُمْ وَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ on them fell and when they said يَمْشُوايَ O Moses أَدْعُ invoke لَنَا for us رَبَّكَ your Lord because of عَهِدَ (His) promise عِنْدَكَ to you لِيَن if كُفِّتَ we shall remove the penalty الرِّجْزَ from us لَنُؤْمِنَنَّ you removed the penalty الرِّجْزَ from them عَنَّهُمْ We removed لَنُرْسِلَنَّ in you وَلَنُرْسِلَنَّ and we shall send مَعَكَ certainly believe لَكَ certainly believe (of) Israel Children بَنِي with you to كَشَفْنَا the penalty الرِّجْزَ from them عَنَّهُمْ We removed أَجَلٍ a fixed term هُمْ they بَلِّغُوهُ (it) had to reach إِذَا then هُمْ so We took retribution يَنْكُتُونَ they broke the promise فَانْقَضَتْ so We took retribution عَنْهُمْ from them وَأَغْرَقْنَاهُمْ and drowned them فِي in the sea الْيَمِّ the sea بِأَنَّهُمْ because they كَذَّبُوا belied بِآيَاتِنَا Our signs وَكَانُوا and they were غَافِلِينَ of them heedless

134. And when the punishment fell on them, they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât and were heedless about them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَدَّلْنَا فِيهَا وُتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا

جَعَلَهُ to the mountain الْجَبَلِ his Lord رَبُّهُ revealed (His) Glory
 دَسَّ He made it as dust وَحَرَ and fell down مُوسَى Moses صَعِقًا
 he said قَالَ he recovered أَفَاقَ and when فَلَمَّا unconscious
 to You (in إِلَيْكَ I return بَدَتْ Glory be to You سُبْحَانَكَ
 (of) the believers الْمُؤْمِنِينَ first أَوَّلَ and I am أَنَا repentance)

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)." 143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَاتِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٢﴾ وَكَتَبْنَا لَهُمُ فِي الْآلَافِ مِّن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٣﴾

قَالَ He said يَمُوسَىٰ O Moses إِنِّي indeed I have اصْطَفَيْتُكَ chosen
 عَلَى you above النَّاسِ people بِرِسَالَتِي (all) by My messages وَبِكَلِمَاتِي
 I have آتَيْنَاكَ what مَا so hold فَخُذْ and by My speaking (to you)
 وَكُن given you الشَّاكِرِينَ ﴿١٤٢﴾ of the grateful وَكَتَبْنَا
 لَهُمُ and We ordained لَّهُمُ for him فِي in الْآلَافِ the tablets مِّن كُلِّ
 (from) every شَيْءٍ thing مَّوْعِظَةً (for) admonition وَتَفْصِيلًا
 لِّكُلِّ explanation شَيْءٍ for every فَخُذْهَا thing بِقُوَّةٍ so hold these
 وَأْمُرْ with firmness قَوْمَكَ your people يَأْخُذُوا to follow
 بِأَحْسَنِهَا best of it سَأُرِيكُمْ I shall show you soon دَارَ
 (of) the transgressors الْفَاسِقِينَ ﴿١٤٣﴾

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

those who الَّذِينَ My Signs آيَاتِي from عَنْ I shall turn away سَأَصْرِفُ without بِغَيْرِ the earth الْأَرْضِ in فِي behave arrogantly يَتَكَبَّرُونَ sign آيَةٍ every كُلَّ they see يَرَوْنَ and if وَإِنْ right الْحَقِّ (any) they see يَرَوْنَ and if وَإِنْ in them بِهَا they believe يُؤْمِنُوا not لَا they will يَتَّخِذُوهُ do not لَا (of) righteousness الرُّشْدِ way سَبِيلَ they see يَرَوْنَ but if وَإِنْ (as their) way سَبِيلًا take it الْغَيِّ (of) error يَتَّخِذُوهُ they will take it سَبِيلًا (as their) way ذَلِكَ (is) that أَنَّهُمْ كَذَّبُوا rejected بِآيَاتِنَا Our signs وَكَانُوا and those وَالَّذِينَ heedless غَافِلِينَ to them عَنْهَا and they were in الْآخِرَةِ and meeting وَلِقَاءِ Our Signs يَتَّخِذُوهُ who كَذَّبُوا rejected بِآيَاتِنَا will حَسِطَتْ the Hereafter أَعْمَالُهُمْ their deeds هَلْ they be rewarded يُجْزَوْنَ إِلَّا except (for) مَا they be rewarded كَانُوا used to do يَعْمَلُونَ ﴿١٤٧﴾

146. I shall turn away from My *Ayât* (Verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayât* and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

وَأَخَذَ قَوْمٌ مِّنْ بَعْدِهِ مِنْ جُلُوسِهِمْ عِجْلًا جَسَدًا لَّهُمْ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا
 أَخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا
 وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَأَخَذَ قَوْمٌ مِّنْ بَعْدِهِ (of) Moses people and took from (out of) جُلُوسِهِمْ their ornaments عِجْلًا a calf جَسَدًا the body لَّهُمْ which had خَوَارٌ a (lowing) sound أَلَمْ يَرَوْا did not see أَنَّهُ that it لَا can not يُكَلِّمُهُمْ speak to them وَلَا neither يَهْدِيهِمْ guide them they took it (for) أَخَذُوهُ (to the) way سَبِيلًا it can guide them (who are) the ظَالِمِينَ and they were وَكَانُوا worship ﴿١٤٨﴾ and when لَمَّا wrong-doers سُقِطَ فِي أَيْدِيهِمْ they felt regretted وَرَأَوْا and saw أَنَّهُمْ that they ضَلُّوا had gone astray قَالُوا our Lord رَبُّنَا have mercy on us if لَمْ they said وَيَغْفِرْ Lord and forgive لَنَا us لَنَكُونَنَّ the losers ﴿١٤٩﴾ among

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَيُّهَا قَالَ يَلَسَا خَلَفْتُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَالْقَىٰ الْأَلْوَابَ وَأَخَذَ
 بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمِّ إِيَّانَ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي فَلَا تَشْمِئْ بِكَ الْأَعْدَاءُ وَلَا تَجْعَلْنِي مَعَ
 الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسَىٰ returned to قَوْمِهِ his people غَضْبَنَ angry أَيُّهَا (and) قَالَ he said يَلَسَا an evil خَلَفْتُونِي thing (you have done in my place) مِنْ بَعْدِي after me أَعَجَلْتُمْ did you hasten أَمْرَ (to) decree رَبِّكُمْ (of) your Lord وَالْقَىٰ and he أَخَذَ the tablets وَأَخَذَ by head أَخِيهِ and seized

O he said قَالَ to himself إِلَيَّ dragging him يَجْرُهُ his brother
 son أُم (of) my mother إِنَّ indeed الْقَوْمَ the people اسْتَضَعَفُونِي
 so to kill me يَقْتُلُونَنِي and were about وَكَادُوا overpowered me
 and لَا the enemies الْأَعْدَاءُ over me بِكَ gloat ثُشِيتْ let not
 the people الْقَوْمَ with مَعَ place me تَجْعَلَنِي do not
 wrong-doers

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٠﴾ إِنَّ الَّذِينَ أَخَذُوا الْعِجْلَ
 سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥١﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا
 مِنْ بَعْدِهَا وَآمَنُوا بِرَبِّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١٥٢﴾

and my وَلِإِخِي me لي forgive اغْفِرْ O my Lord رَبِّ he said قَالَ
 for brother وَأَدْخِلْنَا فِي رَحْمَتِكَ Your Mercy وَأَنْتَ to
 إِنَّ (of) the merciful الرَّحِيمِ Most Merciful أَرْحَمُ You are
 the calf (for worship) الْعِجْلَ took الَّذِينَ those who
 their Lord رَبِّهِمْ from مِنْ wrath غَضَبٌ will overtake them
 وَذَلَّةٌ and humiliation فِي in الْحَيَاةِ الدُّنْيَا life الدُّنْيَا (of) the world وَكَذَلِكَ
 those who fabricate الْمُفْتَرِينَ We do recompense نَجْزِي and thus
 then evil (deed) السَّيِّئَاتِ did عَمِلُوا but those who الَّذِينَ lies
 تَابُوا repented مِنْ بَعْدِهَا after that وَآمَنُوا بِرَبِّكَ verily إِنَّ and believed
 your Lord لَعَفُورٌ after that مِنْ بَعْدِهَا (is) رَحِيمٌ
 Most Merciful

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ وَفِي تَنْحَنِيهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥١﴾ وَأَخَذَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِن قَبْلُ وَإِنِّي أَتَلِكُمَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٢﴾

وَلَمَّا anger from Moses سَكَتَ and when and when لَمَّا he took up the tablets الْأَلْوَابَ وَفِي تَنْحَنِيهَا and in هُدًى (was) guidance وَرَحْمَةٌ (to) their Lord يَرْهَبُونَ (who) chose fear وَأَخَذَ and chose مُوسَى and chose (of) his people سَبْعِينَ seventy رَجُلًا men لِّمِيقَاتِنَا Our appointment فَلَمَّا and when أَخَذَتْهُمُ the الرَّجْفَةُ a violent earthquake قَالَ he said رَبِّ O my Lord لَوْ شِئْتَ had You would have أَهْلَكْتَهُمْ would have destroyed them مِن قَبْلُ You would have destroyed them وَإِنِّي أَتَلِكُمَا and me لَمَّا would You destroy us فَعَلَ for what السُّفَهَاءُ the fools مِنَّا it is not هِيَ among us إِلَّا but فِتْنَتُكَ Your trial You will تَضِلُّ whom تَشَاءُ with it هِيَ You mislead تَهْدِي and You guide مَن whom تَشَاءُ You will أَنْتَ You وَلِيُّنَا so forgive فَاغْفِرْ (are) our Guardian and have mercy وَارْحَمْنَا us لَنَا so forgive خَيْرُ (are) Best الْغَافِرِينَ and You وَأَنْتَ on us

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish

ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

﴿وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا مُسْتَعِذُونَ﴾ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَفَسَاكُتُهَا لِلَّذِينَ يَنْقُوتُونَ الرَّزْقَ وَالَّذِينَ هُمْ بِآيَاتِنَا يَوْمُونَ ﴿١٥٦﴾

﴿وَاكْتُبْ and ordain لَنَا for us in هَذِهِ this الدُّنْيَا world حَسَنَةً good وَفِي in and الْآخِرَةِ the Hereafter إِنَّا indeed we have turned إِلَيْكَ to you قَالَ he said عَذَابِي My punishment أُصِيبُ I afflict بِهِ therewith مَنْ whom أَشَاءُ I will وَرَحْمَتِي I will وَسِعَتْ mercy كُلَّ encompasses every شَيْءُ thing فَسَاكُتُهَا I shall ordain that لِلَّذِينَ for those who يَنْقُوتُونَ do right وَرِزْقَهُمْ and Zakat وَالَّذِينَ and those هُمْ they (who) بِآيَاتِنَا they believe يَوْمُونَ﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the *Muttaqûn* (the pious), and give *Zakât*; and those who believe in Our *Ayât*;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

الَّذِينَ those who يَتَّبِعُونَ follow الرَّسُولَ the Messenger النَّبِيَّ the *Ummi* (unlettered) الَّذِي whom يَجِدُونَهُ they find مَكْتُوبًا written عِنْدَهُمْ in وَفِي the تَّوْرَةِ the Torah وَالْإِنْجِيلِ and يَأْمُرُهُمُ the Gospel He commands them بِالْمَعْرُوفِ to good وَيَنْهَاهُمْ and وَيُحِلُّ evil الْمُنْكَرِ from forbids them لَهُمُ to them الطَّيِّبَاتِ the pure things وَيُحَرِّمُ and عَلَيْهِمُ and prohibits الْخَبَائِثَ the impure things وَيَضَعُ and He removes عَنْهُمْ

which أَلْتَى and the fetters وَالْأَعْلَلُ their burdens إِصْرَهُمْ from them
 believed آمَنُوا so those who فَأَلَذِّبُ upon them عَلَيْهِمْ were كَانَتْ
 and helped him وَتَصَرُّوهُ and supported him وَعَزَّرُوهُ in him بِهِ
 has been sent أَنْزَلَ which أَلَّذِي the light أَلنُّورَ and followed
 the successful أُولَئِكَ they هُمْ those (are) with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for *Al-Ma'râf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar*; he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٧﴾ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٨﴾

Messenger رَسُولُ verily I (am) إِنِّي O mankind يٰٓأَيُّهَا النَّاسُ say قُلْ
 to Him لَهُ whom الَّذِي all جَمِيعًا to you إِلَيْكُمْ (of) Allah اللَّهُ
 and مُلْكُ (belongs) السَّمٰوٰتِ (of) the heavens and الْأَرْضِ He gives يُحْيِي He هُوَ but إِلَّا god إِلَهَ (there is) no لَا the earth
 life وَيُمِيتُ and causes death فَآمِنُوا so believe بِاللَّهِ in Allah وَرَسُولِهِ the Ummi (unlettered) الْأُمِّيِّ Prophet النَّبِيِّ and His Messenger
 and His الَّذِي who يُؤْمِنُ believes بِاللَّهِ in Allah وَكَلِمَاتِهِ so that you may لَعَلَّكُمْ and follow Him وَاتَّبِعُوهُ words
 تَهْتَدُونَ ﴿١٥٧﴾ find guidance وَمِنْ (of) قَوْمِ people مُوسَىٰ and from يَهْدُونَ a party أُمَّةٌ (of) Moses
 and بِالْحَقِّ guides بِالْحَقِّ with truth وَبِهِ and establishes justice يَعْدِلُونَ ﴿١٥٨﴾ therewith

158. Say (O Muhammad (على الله عليه وسلم)): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad (على الله عليه وسلم)), the Prophet who can neither read nor write (i.e. Muhammad (على الله عليه وسلم)), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam, (عليها السلام)], and follow him so that you may be guided." 159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

وَقَطَعْنَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ آبَ صَاعَكَ الْحَجَرِ فَأَنْبَجَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىَّ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٥٩﴾

tribes وَقَطَعْنَهُمْ (into) twelve اثْنَتَيْ عَشْرَةَ and We divided them أُمَمًا as communities وَأَوْحَيْنَا and We inspired إِلَىٰ مُوسَىٰ to his people قَوْمُهُ asked him for water اسْتَسْقَاهُ when Moses آبَ صَاعَكَ strike that أَنْبَجَتْ out of it اثْنَتَا عَشْرَةَ twelve عَيْنًا people (group) each أُنَاسٍ (thus) knew قَدْ عَلِمَ springs مَّشْرِبَهُمْ and We provided shades وَظَلَّلْنَا their drinking place عَلَيْهِمُ and We sent down (of) clouds الْغَمَمَ upon them الْمَنَّاءَ and quails وَالسَّلَوىَّ eat of طَيِّبَاتِ them good things مَا رَزَقْنَاكُمْ which We have provided you ظَلَمُونَا and did not they were كَانُوا but وَلَكِن they wrong Us أَنفُسَهُمْ to themselves يَظْلِمُونَ ﴿١٥٩﴾ doing wrong

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا
نَقَرًا لَكُمْ خَطِيئَتِكُمْ سَرَّيْدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا to them it was said and (remember) when
therefrom dwell (in) this town الْقَرْيَةَ and eat وَكُلُوا and eat مِنْهَا and eat
repentance حَيْثُ wherever شِئْتُمْ you wish وَقُولُوا say حِطَّةٌ and say
وَادْخُلُوا the gate الْبَابَ and enter سُجَّدًا prostrate (bowing) نَقَرًا
لَكُمْ We shall forgive خَطِيئَتِكُمْ your sins سَرَّيْدُ (reward of) good-doers
(and) We shall increase الْمُحْسِنِينَ ﴿١٦١﴾ الَّذِينَ but changed الَّذِينَ those who ظَلَمُوا did wrong مِنْهُمْ
فَبَدَّلَ which قَوْلًا other (than that) غَيْرَ word amongst them
لَهُمْ was said فَأَرْسَلْنَا to them عَلَيْهِمْ so We sent رِيحًا upon them
السَّمَاءِ from the heaven بِمَا because كَانُوا they used
يَظْلِمُونَ ﴿١٦٢﴾ to do wrong

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers." 162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَاتُهُمْ يَوْمَ
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ بَلَّوْنَهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَةٌ
مِنْهُمْ لِمَ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةٌ إِلَىٰ رَبِّكَ وَلَعَلَّهُمْ يَنْقُوتُونَ ﴿١٦٤﴾

وَسَأَلْتَهُمْ عَنْ the town الْقَرْيَةِ about and ask them الَّتِي which
كَانَتْ was حَاضِرَةَ الْبَحْرِ situated (by) the sea إِذْ when يَعْدُونَ
(the matter of) the Sabbath السَّبْتِ in they transgressed
[their] fish جِثَاتُهُمْ came to them إِذْ (Saturday) تَأْتِيهِمْ
and وَيَوْمَ visibly شُرْعًا of [their] Sabbath سَبْتِهِمْ (on) day
come تَأْتِيهِمْ do not لَا they have sabbath يَسْبِتُونَ do not لَا (on) day

كَانُوا because بِمَا did We test them تَبْلُوهُمْ thus كَذَلِكَ to them
 قَالَتْ and (remember) when وَإِذْ to disobey يَفْسُقُونَ ﴿١٦٣﴾ they used
 you admonish تَعْطُونَ why did لِمَ of them مِنْهُمْ a group أَتَىٰ said
 or أَوْ (is) (about) to destroy them مُهْلِكُهُمْ Allah اللَّهُ a people قَوْمًا
 مُّعَذِّبُهُمْ a severe شَدِيدًا punishment عَذَابًا punish them (with) مَعَذَّرَهُ
 your Lord رَبِّكَ to إِيَّائِي to offer an excuse they said
 refrain from disobedience يَنْتَقِرُونَ ﴿١٦٤﴾ and that they may

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh's Command (disobey Allâh). 164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَئِيسٍ بِمَا كَانُوا
 يَفْسُقُونَ ﴿١٦٣﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٤﴾ وَإِذْ تَأَذَّتْ رَبَّكَ لِبَعْنٍ عَلَيْهِمْ إِلَى
 يَوْمِ الْبَيْعَةِ مَنْ يَسْأَلُهُمْ سَاءَ الْعَذَابُ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

فَلَمَّا نَسُوا what ذُكِّرُوا so when they forgot
 أَنجَيْنَا with الَّذِينَ We delivered those who يَنْهَوْنَ reminded
 عَنِ السُّوءِ from evil وَأَخَذْنَا but the الَّذِينَ We afflicted those
 ظَلَمُوا who did wrong بِعَدَابِ with torment بَئِيسٍ severe بِمَا because of what
 كَانُوا they used to يَفْسُقُونَ ﴿١٦٣﴾ transgress فَلَمَّا but they were
 عَتَوْا when they (from) مَا what نُهُوا they were عَنِ persistently did
 قُلْنَا from [it] قُلْنَا We told لَهُمْ them كُونُوا be you قِرَدَةً forbidden
 خَاسِئِينَ ﴿١٦٤﴾ despised وَإِذْ and (remember) when تَأَذَّتْ
 رَبَّكَ declared your Lord رَبَّكَ that He will send لِبَعْنٍ
 عَلَيْهِمْ upon them إِلَى Day يَوْمِ Resurrection (of) مَنْ who يَسْأَلُهُمْ
 سَاءَ would afflict them الْعَذَابُ a grievous torment إِنَّ indeed
 رَبَّكَ your Lord لَسَرِيعُ (is) swift الْعِقَابِ (in) persecution وَإِنَّهُ
 لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾ (is) All-Forgiving Most Merciful

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمَاءً مِّنْهُمْ أَصْنَابًا وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٦﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ يَرْثِلُوا يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمُ الْبَيْعُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٧﴾

وَقَطَعْنَاهُمْ (as) the land الْأَرْضِ in فِي and We dispersed them مِّنْهُمْ (separate) communities (are) أَصْنَابًا among them وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ other than ذَٰلِكَ and among them (are) السَّيِّئَاتِ righteous (evil) (calamities) لَعَلَّهُمْ and We tested them يَرْجِعُونَ that they may turn (evil) (after) them خَلْفٌ but succeeded مِنْ بَعدِهِمْ (to Us) they وَرِثُوا the Book الْكِتَابِ (who) inherited يَأْخُذُونَ and they say عَرَضَ (of) this هَذَا goods (low life) الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا and if يَأْتِيهِمْ comes to them وَإِنْ we shall be forgiven (is) in it فِيهِ وَالنَّارُ الْآخِرَةُ (of) the Hereafter خَيْرٌ (is) better لِلَّذِينَ (are) God-fearing يَتَّقُونَ those who do not then أَفَلَا (are) God-fearing يَتَّقُونَ do not then أَفَلَا (are) God-fearing يَتَّقُونَ those who understand?

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). Do not you then understand?

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٦٨﴾ وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦٩﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٠﴾

وَالَّذِينَ يَمْسِكُونَ to the Book الْكِتَابِ hold fast and those who وَأَقَامُوا shall not لَا We إِنَّا the prayer الصَّلَاةَ and established أَجْرَ reward الْمُصْلِحِينَ ﴿١٦٨﴾ (of) the righteous وَإِذْ (remember) when نَفَقْنَا the mountain الْجَبَلَ We raised فَوْقَهُمْ the canopy ظِلَّةٌ as if it was وَاقِعٌ and they thought أَنَّهُ what they thought وَاقِعٌ that it was going to fall بِهِمْ on them خُذُوا hold مَا what آتَيْنَاكُمْ We have given you بِقُوَّةٍ with strength (firmly) وَاذْكُرُوا that you may لَعَلَّكُمْ (is) in it فِيهِ what remember تَتَّقُونَ ﴿١٦٩﴾ that you may لَعَلَّكُمْ (is) in it فِيهِ what remember took and (remember) when وَإِذْ refrain from evil رَبُّكَ your Lord مِنْ of بَنِي آدَمَ Children of رَبُّكَ your Lord وَأَشْهَدَهُمْ their descendants ذُرِّيَّتَهُمْ their loins ظُهُورِهِمْ to testify عَلَى to أَنْفُسِهِمْ themselves أَلَسْتُ I not بِرَبِّكُمْ your Lord قَالُوا they said بَلَى yes شَهِدْنَا we testify أَن lest تَقُولُوا you say يَوْمَ the Day الْقِيَمَةِ (on) Day إِنَّا (of) Resurrection كُنَّا verily عَنْ we were of هَذَا of غَافِلِينَ ﴿١٧٠﴾

unware

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât*, certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنفَعَلَكُمُ الْمُبِطُونَ ﴿٧١﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ ﴿٧٣﴾

associated with Allah أَشْرَكَ only إِنَّمَا you should say أَوْ or
 ءَابَاؤُنَا our forefathers مِنْ قَبْلُ (us) وَكُنَّا before (us) and we are
 ذُرِّيَّةً and would You أَنفَعَلَكُمُ after them (their) offspring
 الْمُبِطُونَ ﴿٧١﴾ did for what بَا destroy us
 وَكَذَلِكَ unrighteous and thus
 نَقُصُّ do We explain عَلَيْكَ (Our) Verses
 وَلَعَلَّهُمْ (Our) Verses and thus
 نَبَأَ to them عَلَيْهِمْ and recite وَأَتْلُ return
 يَرْجِعُونَ ﴿٧٢﴾ may but
 الَّذِي (of) whom ءَاتَيْنَاهُ We gave [him]
 فَانْسَلَخَ Our Signs
 الشَّيْطَانُ so followed him فَاتَّبَعَهُ from them
 فَكَانَ Satan he turned away
 مِنَ and he became الضَّالِّينَ of those who went astray

173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtîl* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsir At-Tabarî*) 174. Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). 175. And recite (O Muhammad صلى الله عليه وسلم) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنُكَلِّمَهُ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَشَبَّهُ الْكَلْبَ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ
أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا
الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا بِظُلْمٍ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَنْ يُضِلِلْ فَلَا وَلِيكَ هُمُ
الْخَاسِرُونَ ﴿١٧٨﴾

وَلَوْ شِئْنَا and if We would have exalted him لَرَفَعْنَاهُ We willed شِئْنَا but he وَلَنُكَلِّمَهُ with these (signs) بِهَا to إِلَى clung (inclined) أَخْلَدَ the earth وَأَتَّبَعَ and followed هَوَاهُ his vain desires فَتَشَبَّهُ if (of) a dog الْكَلْبَ (is) like parable كَمَثَلِ and his parable or تَحْمِلَ عَلَيْهِ you attack him يَلْهَثُ he lolls out his tongue ذَلِكَ he lolls out his tongue if you leave him تَتْرُكُهُ that مَثَلُ (is) parable الْقَوْمِ (of) the people الَّذِينَ who كَذَبُوا rejected (these) stories آيَاتِنَا so narrate (these) فَاقْصُصْ Our Signs لَعَلَّهُمْ (to them) reflect سَاءَ evil is مَثَلًا that they may يَتَفَكَّرُونَ ﴿١٧٦﴾ the example الْقَوْمِ (of) the people الَّذِينَ who كَذَبُوا rejected بِآيَاتِنَا they أَنْفُسُهُمْ and (to) themselves used يَظْلِمُونَ ﴿١٧٧﴾ to wrong مَنْ whom يَهْدِ اللهُ Allah فَهُوَ (is) he الْمُهْتَدِى He lets go astray يُضِلِلْ and whom وَمَنْ the guided one هُمُ those (are) الْخَاسِرُونَ ﴿١٧٨﴾ the losers

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their ownelves. 178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آفَافٌ لَا
يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

مُؤْمِنٌ ﴿١٨١﴾ a Warner plain أَوْلَىٰ did not يَنْظُرُوا in في they look in مَلَكُوتِ and وَمَا and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ dominion and خَلَقَ what Allahu الله has created مِنْ of شَيْءٍ (every) thing وَأَنَّ (every) thing of شَيْءٍ their أَجْلُهُمْ drawn near قَدْ أَقْرَبَ has يَكُونُ that أَنْ maybe عَمَّ that after this بَعْدُ message حَدِيثٍ then in what قِيَامِي term (of) life they will believe يُؤْمِنُونَ ﴿١٨٢﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plan is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain Warner. 185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

مَنْ يُضِلِلِ اللَّهُ فَسَآءَ مَا يَدْرُهُمْ فِي طَغْيِهِمْ يَوْمَهُمْ ﴿١٨٣﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ نَقَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَأَنَّكَ حَفِيفٌ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٤﴾

then there is no فَلَا Allah الله lets go astray يُضِلِلِ whom مَنْ هَادِيَ لَمْ guide لَمْ for him وَيَذَرُهُمْ in في and He leaves them طَغْيِهِمْ they ask يَسْأَلُونَكَ they wander blindly يَوْمَهُمْ their transgression its appointed مُرْسِنُهَا when (is) أَيَّانَ the Hour السَّاعَةِ about you قُلْ إِنَّمَا say قُلْ times my رَبِّي (is) with عِنْدَ its knowledge عِلْمُهَا only (is) with رَبِّي He هُوَ but إِلَّا its time لَوْفَهَا (can) manifest it يُجِيبُهَا none لَا Lord and نَقَلَتْ it (will) weigh heavy فِي in the heavens السَّمَوَاتِ وَالْأَرْضِ suddenly يَسْأَلُونَكَ they ask you كَأَنَّكَ as if you were حَفِيفٌ very knowledgeable عَنْهَا about it قُلْ say قُلْ إِنَّمَا only عِلْمُهَا with عِنْدَ (is) with الله Allah وَلَكِنَّ أَكْثَرَ النَّاسِ most people لَا do not يَعْلَمُونَ ﴿١٨٥﴾ know

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتَ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَبْلًا لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٧﴾

قُلْ لَا say I possess أَنَا do not لِنَفْسِي for myself نَفْعًا any good وَلَا nor ضَرًّا any harm إِلَّا except مَا that شَاءَ Allah wished أَعْلَمُ I had الْغَيْبُ knowledge الْخَيْرِ of (all sorts of) وَمَا good and not مَسَّنِيَ the evil السُّوءُ I am أَنَا not إِلَّا but نَذِيرٌ a warner وَبَشِيرٌ a herald of glad-tidings لِّقَوْمٍ and a believing people يُؤْمِنُونَ ﴿١٨٦﴾ هُوَ He الَّذِي Who has created خَلَقَكُمْ you from نَفْسٍ single وَجَعَلَ and He made زَوْجَهَا out of it إِلَيْهَا that he finds comfort لِيَسْكُنَ its mate and when تَغَشَّاهَا and he covered her (he had sexual contact with) حَمَلَتْ her) حَمْلًا she bore خَفِيفًا a burden and moved فَمَرَّتَ light and moved أَثْقَلَتْ but when دَعَوَا she grew heavy رَبَّهُمَا Allah (both) invoked لَئِنْ that if آتَيْنَا we shall indeed be لَتَكُونَنَّ a goodly (child) صَبْلًا gave us الشَّاكِرِينَ among ﴿١٨٧﴾ the grateful

188. Say (O Muhammad ﷺ): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." 189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might

enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَبَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

فَلَمَّا a goodly (child) صَالِحًا He gave them ءَاتَاهُمَا but when
in that (which) فِيمَا partners شُرَكَاءَ to Him لَهُ they attributed
ءَاتَاهُمَا (is) Allah اللَّهُ but Exalted تَعَالَى He had given them
do أَبَشْرِكُونَ they associate (with Him) يُشْرِكُونَ above that (which)
can not لَا who مَا they associate (partners with Allah)
and no وَلَا are created يُخْلَقُونَ ﴿١٩١﴾ but they وَهُمْ anything شَيْئًا create
يَسْتَطِيعُونَ ﴿١٩٢﴾ they can give لَهُمْ themselves
نَصْرًا nor وَلَا help أَنْفُسُهُمْ
وَدْعُوهُمْ and if وَإِنْ they can help يَنْصُرُونَ ﴿١٩٣﴾ themselves
they follow يَتَّبِعُوكُمْ will not لَا the guidance إِلَى to الْهُدَى them
whether you call أَدَعَوْتُهُمْ for you عَلَيْكُمْ (it is the) same سَوَاءٌ you
silent صَامِتُونَ ﴿١٩٣﴾ you (are) أَنْتُمْ or أَمْ them

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. 191. Do they attribute as partners to Allâh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أُمَمٍ مُتَقَدِّمِينَ قَدْ دَعَوْهُمْ فَلَيْسَ تَجِيبُوا لَهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَزْجَلُ يَمْسُونَ يَهَّأَمْ أَمْ لَهُمْ آتٍ يَبْطِشُونَ يَهَّأَمْ أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ يَهَّأَمْ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ يَهَّأَمْ قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ﴿١٩٥﴾ إِنْ وَلِيَ اللَّهُ الْأَمْرَ لَئِنْ نَزَلَ الْكِتَابُ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

with **اللَّهُ** then seek refuge **فَاسْتَوِذْ** an evil incitement **نَزَعَ** Satan
All-Knowing **عَلِيمٌ** (is) All-Hearing **سَمِيعٌ** indeed He **إِنَّهُ** Allah

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٩٧﴾ وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي
الْفِتْنِ ثُمَّ لَا يُمْنِرُونَ ﴿١٩٨﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا أُنْزِلَتْ إِلَيْنَا آيَةٌ مِّن رَّبِّي هَذَا
بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩٩﴾

إِنَّ الَّذِينَ اتَّقَوْا those who **إِذَا** feared Allah **مَسَّهُمْ** when
Satan **طَائِفٌ** from **مِّنَ** an evil thought touches them
تَذَكَّرُوا they remember **فَإِذَا** then **هُمْ** they **مُبْصِرُونَ** see
وَأِخْوَانُهُمْ (aright) **يَمُدُّوهُمْ** and their brothers
they plunge them deeper **يُمْنِرُونَ** and they never stop short
they relax (cease) **لَا** and **ثُمَّ** error **فِي** in **الْفِتْنِ**
وَإِذَا and when **لَمْ** do not **تَأْتِهِمْ** you bring them **بَيِّنَةٌ** a miracle **قَالُوا**
say **لَوْلَا** they say **أُنْزِلَتْ** why have not **إِلَيْنَا** you chosen one? **قُلْ**
إِنَّمَا only **أَتَّبِعُ** I follow **مَا** what **يُوحَىٰ** is revealed **إِلَيَّ** to me **مِن**
رَّبِّي from **هَذَا** my Lord **بَصَائِرُ** this (is) **مِن** insight **رَبِّكُمْ** from
for people **وَهُدًى** your Lord **وَرَحْمَةٌ** and guidance **لِّقَوْمٍ** and mercy
يُؤْمِنُونَ believing

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيَسَبِّحُونََهُ وَلَهُ يُسْجُدُونَ ﴿٢٠٦﴾

وَإِذَا قُرِئَ the Quran الْقُرْآنُ is recited and when قُرِئَ listen
لَهُ to it وَأَنْصِتُوا and keep silent لَعَلَّكُمْ so that you تُرْحَمُونَ ﴿٢٠٤﴾
وَادْكُرْ shown mercy رَبَّكَ in your Lord فِي and remember نَفْسِكَ
(and) without وَدُونَ and with fear وَخِيفَةً humbly تَضَرُّعًا your heart
الْجَهْرِ loudness مِنَ of الْقَوْلِ words بِالْغُدُوِّ in the mornings وَالْآصَالِ
الْغَافِلِينَ ﴿٢٠٥﴾ of تَكُنْ and do not وَلَا and the evenings
إِنَّ unheedful الَّذِينَ indeed عِنْدَ those who رَبِّكَ (are) with
His لَا Lord do not يَسْتَكْبِرُونَ turn away in pride عَنْ عِبَادَتِهِ
and before Him وَلَهُ and they glorify Him وَيَسَبِّحُونََهُ worship
يُسْجُدُونَ ﴿٢٠٦﴾ they prostrate

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. (Tafsir At-Tabari) 205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

يَسْأَلُونَكَ they ask you عَنِ الْأَنْفَالِ spoils of war قُلِ say الْأَنْفَالُ
لِلَّهِ وَالرَّسُولِ (are) for Allah and the Messenger فَأَتَقُوا and the Messenger
اللَّهُ so fear وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ (things) and set right
وَأَطِيعُوا اللَّهَ and obey Allah and His Messenger وَرَسُولَهُ

إن كُنْتُمْ if you are مُؤْمِنِينَ ﴿١﴾ believers إِمَّا only الْمُؤْمِنُونَ the
 اللَّهُ is mentioned ذَكَرَ when إِذَا (are) those الَّذِينَ believers
 وَقَلَّتْ قُلُوبُهُمْ quake قُلُوبُهُمْ and when تِلْكَ is recited عَلَيْهِمْ
 رَبَّهُمْ to them زَادَتْهُمْ His Verses مَا يَنْتَهُمْ increase them
 رَبَّهُمْ and in وَعَلَى in faith وَعَلَى they put their trust يَتَوَكَّلُونَ ﴿٢﴾
 الَّذِينَ who يُقِيمُونَ establish الصَّلَاةَ prayer وَمِمَّا and out of what
 رَزَقْنَاهُمْ We have provided them يُنْفِقُونَ ﴿٣﴾ they spend

Sûrat 8. Al-Anfâl (The Spoils of War)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers. 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform As-Salât (Iqâmat-as- Salât) and spend out of that We have provided them.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ
 بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٢﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ
 يَنْظُرُونَ ﴿٣﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ
 وَيُرِيدُ اللَّهُ أَنِ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

أُولَئِكَ these (are) هُمْ they (who are) الْمُؤْمِنُونَ the believers حَقًّا in
 هُمْ truth هُمْ they have دَرَجَاتٌ (high) ranks عِنْدَ with رَبِّهِمْ their
 وَمَغْفِرَةٌ and forgiveness وَرِزْقٌ and sustenance كَرِيمٌ ﴿١﴾
 كَمَا as أَخْرَجَكَ brought you out رَبُّكَ your Lord مِنْ
 a party فَرِيقًا and verily وَإِنَّ in truth بِالْحَقِّ your home بَيْتِكَ from
 مِنَ among الْمُؤْمِنِينَ the believers لَكَرِهُونَ ﴿٢﴾ disliked (it) يُجَادِلُونَكَ
 after what بَعْدَمَا the truth الْحَقِّ about فِي they dispute with you

to إِلى they were driven يُسَاقُونَ as if كَأَنَّمَا it became manifest بَيِّنَ
 وَادَّ (are) looking (at it) يَنْظُرُونَ ٥ while they وَهُمْ the death أَلَمَاتِ
 of الطَّائِفَتَيْنِ one إحدَى Allah اللهُ promised you يَعِدْكُمْ and when
 and you وَوَدَّوْتَ for you لَكُمْ that it shall be أَنَهَا the two groups
 having arms ذَاتِ السُّوْكَوْ (one) without غَيْرَ that أَنْ wish
 that يُحِقُّ but willed وَيُرِيدُ for you لَكُمْ should be
 and cut off وَتَقَطَّعَ by His words بِكَلِمَاتِهِ the truth الْحَقَّ He justifies
 (of) the disbelievers الْكَافِرِينَ ٦ roots دَابِرَ

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

يُحِقُّ الْحَقَّ وَيُبْطِلُ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ٥ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ
 مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ ٦ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِن عِندِ اللَّهِ إِنَّ
 اللَّهَ عَزِيزٌ حَكِيمٌ ٧

يُحِقُّ the truth الْحَقَّ that He proves true وَيُبْطِلُ the falsehood الْبَاطِلَ
 dislike (it) كَرِهَ even though وَلَوْ the falsehood الْمُجْرِمُونَ ٥
 (of) رَبَّكُمْ you were seeking help تَسْتَغِيثُونَ when إِذْ the evil-doers
 indeed I أَنِّي (to) you لَكُمْ and He answered فَاسْتَجَبَ your Lord
 of angels بِأَلْفٍ shall help you مُمِدُّكُمْ with a thousand مِنَ الْمَلَائِكَةِ
 do this جَعَلَهُ and did not وَمَا one after another مُرَوِّفِينَ ٦
 and that be set at وَلِتَطْمَئِنَّ (as) glad tidings بُشْرَىٰ but إِلَّا Allah
 victory النَّصْرُ and no وَمَا your hearts قُلُوبُكُمْ therewith بِهِ rest
 إِلَّا but مِن from عِندِ Allah اللهُ presence إِنَّ (of) Allah اللهُ indeed إِنَّ
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ٧ All-Wise

وَمَنْ يُولِهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقَبَالٍ أَوْ مُتَحَرِّفًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

ذَلِكَ (is) بِأَنَّهُمْ this (is) because they شَاؤُوا Allah ﷻ defied and رَسُولُهُ Allah ﷻ defies and مَنْ and His Messenger (is) فَكَانَ then indeed and His Messenger رَسُولُهُ Allah ﷻ (is) ذَلِكَكُمْ (in) punishment severe الْقَوَابِ ﴿١٣﴾ that is (the torment) فَذُوقُوهُ and that وَلَكُمْ so taste it عَذَابَ (is) for disbelievers النَّارِ ﴿١٤﴾ torment (of) the Fire يَا أَيُّهَا الَّذِينَ آمَنُوا O you who believe إِذَا when لَقِيتُمْ you meet الَّذِينَ كَفَرُوا those who disbelieve turn to them فَوَلُّوهُمْ do not in a battle-field وَخَلَّوْا and whoever (your) backs الْأَنْبَارِ ﴿١٥﴾ that Day دُبُرَهُ his back إِلَّا except مُتَحَرِّفًا as strategy لِقَبَالٍ or of war أَوْ مُتَحَرِّفًا إِلَى retreat to فِتْنَةٍ a troop فَقَدْ a troop and his مَاوَاهُ Allah ﷻ of wrath بِغَضَبٍ incurred (is that) وَبِئْسَ [and] worst indeed الْمَصِيرُ ﴿١٦﴾ abode destination

13. This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيَسْلَىٰ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكَكُمْ وَأَنَّ اللَّهَ مُوْهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفِيحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

فَلَمْ تَقْتُلُوهُمْ so did not قَتَلَهُمُ Allah ﷻ but وَلَكِنَّ you kill them رَمَيْتُمْ when رَمَىٰ and did not وَمَا killed them

that He may test وَلَيْسَ threw رَمَى Allah but وَلَكِنْ threw
 الْمُؤْمِنِينَ the believers مِنْهُ from Him بَلَاءٌ a trial حَسْبًا fair
 All-Knowing عَلَيْهِ (is) All-Hearing سَمِيعٌ Allah certainly
 makes مُوهِنٌ Allah and certainly وَأَكْثَرُ this (is the case) دَلِيلَكُمْ
 if إِنْ (of) the disbelievers الْكَافِرِينَ evil designs كَبِيدَ feeble
 تَسْتَفِيدُوا then certainly فَقَدْ you had sought a judgement
 you تَنْتَهُوا and if وَإِنْ the judgement أُلْفِتُكُم has come to you
 you تَعُودُوا and if وَإِنْ for you لَكُمْ better خَيْرٌ that is فَهَوِ desist
 avail تُتْنَى and shall not وَلَنْ We shall return (too) نَعُدُّ will return
 it be كَثُرَتْ though وَلَوْ anything شَيْئًا your forces فَيَنْتَكُمُ you
 the الْمُؤْمِنِينَ (is) with مَعَ Allah [and] that وَأَنَّ numerous
 believers

17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. 18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelieves. 19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿١٧﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿١٨﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿١٩﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who آمَنُوا have believed أَطِيعُوا obey Allah
 turn away تَوَلَّوْا and do not وَلَا and His Messenger رَسُولَهُ Allah
 عَنْهُ from Him وَأَنْتُمْ when you تَسْمَعُونَ hear (His command) وَلَا
 سَمِعْنَا said like those who كَالَّذِينَ you be تَكُونُوا and do not
 verily إِنَّ hear تَسْمَعُونَ not لَا but they وَهُمْ we have heard
 شَرَّ الدَّوَابِّ worst (of) living creatures الصُّمُّ the deaf
 use يَعْقِلُونَ do not لَا who الْبُكْمُ the dumb الَّذِينَ (are)

(their) reason وَلَوْ had عَلِمَ known اللهُ Allah فِيهِمْ in them خَيْرًا and لَأَسْمَعَهُمْ (of) any good وَلَوْ He would have made them listen لَتَوَلَّوْا He had made them listen أَسْمَعَهُمْ even if they would have turned away وَهُمْ while they (were) مُقْرِضُونَ ﴿٣٧﴾ averse

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not. 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَعَلِمُوا أَنَّ اللَّهَ بِحَوْلِ بَيْنِ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٣٨﴾ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٩﴾

يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا have believed اسْتَجِيبُوا respond لِلَّهِ He calls دَعَاكُمْ when إِذَا and to the Messenger وَلِلرَّسُولِ to Allah and know وَعَلِمُوا which gives you life يُحْيِيكُمْ to that لِمَا you اَنَّ that اللَّهُ Allah بِحَوْلِ comes in بَيْنِ between الْمَرْءِ a man you وَقَلْبِهِ. and his heart وَأَنَّهُ and that إِلَيْهِ to Him تُحْشَرُونَ ﴿٣٨﴾ you not لَا mischief (trial) فِتْنَةً and fear وَاتَّقُوا shall be gathered of you تُصِيبَنَّ which afflict الَّذِينَ those who ظَلَمُوا wronged مِنْكُمْ you خَاصَّةً particularly وَعَلِمُوا and know اَنَّ that اللَّهُ (is) Allah شَدِيدُ severe الْعِقَابِ ﴿٣٩﴾ (in) punishment

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمُ النَّاسُ فَتَأْوِيَهُمْ وَأَيَّدَكُمُ بِصَرْيِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَحُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

وَأَذْكُرُوا and remember إِذْ when أَنْتُمْ you قَلِيلٌ few (were) مُسْتَضْعَفُونَ reckoned weak فِي in الْأَرْضِ the land تَخَافُونَ (and) you أَنْ were afraid that يَخطفَكُمُ the people النَّاسُ do away with you فَتَأْوِيَهُمْ so He provided you with refuge وَأَيَّدَكُم strengthened and provided you with His help وَرَزَقَكُم you بِصَرْيِهِ with الطَّيِّبَاتِ good things لَعَلَّكُمْ so that you may تَشْكُرُونَ give thanks ﴿٢٦﴾ يَا أَيُّهَا O you الَّذِينَ who آمَنُوا have believed لَا do not تَخُونُوا you betray Allah وَالرَّسُولَ and the Messenger وَأَمْنَتَكُمْ nor betray ﴿٢٧﴾ وَاعْلَمُوا know and know أَنَّكُمْ your trusts وَأَنْتُمْ while you تَعْلَمُونَ ﴿٢٧﴾ وَأَوْلَادُكُمْ your children وَأَوْلَادُكُمْ your possessions that merely فِتْنَةٌ (are) a trial وَأَنَّ and that اللَّهُ Allah عِنْدَهُ with Him أَجْرٌ reward عَظِيمٌ ﴿٢٨﴾ (is) a great

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your *Amānāt*. 28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنفُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ الْمَكِيدِينَ ﴿٣٠﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا have believed إِن if تَنفُوا you fear اللَّهَ Allah يَجْعَلْ He will grant لَكُمْ you فُرْقَانًا a criterion وَيُكَفِّرْ and will expiate عَنْكُمْ your sins وَيَغْفِرْ and forgive لَكُمْ you وَاللَّهُ and اللَّهُ (is) Lord ذُو الْفَضْلِ bounty they يَمْكُرُ (of) the great ﴿٢٩﴾ (remember) when وَإِذْ and يَمْكُرُ ﴿٣٠﴾

have disbelieved كَفَرُوا those who الَّذِينَ against you بِكَ plotted
 or لِيَتَبَوَّكُوا they kill you يَقْتُلُوكَ or أَوْ that they imprison you
 and they were plotting وَيَمْكُرُونَ drive you away يُخْرِجُوكَ
 (is) Best خَيْرٌ and Allah وَاللَّهُ Allah (as well) اللَّهُ was planning
 (of) the planners الْمَكْرِبِينَ ﴿٢٥﴾

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân*, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا جِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٢٧﴾ وَمَا كُنَّا اللَّهُ لِعَذَابِهِمْ وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٢٨﴾

Our Verses تَتْلَىٰ to them عَلَيْهِمْ are recited and when وَإِذَا
 قَالُوا قَدْ سَمِعْنَا لَوْ we have heard نَشَاءُ if we wish لَقُلْنَا we can say
 مِثْلَ هَذَا the like of this (is) not إِنْ (of) this هَذَا (is) not إِلَّا
 but أسَاطِيرُ الْأَوَّلِينَ tales of the ancient people (of) the ancient people وَإِذْ
 (remember) when قَالُوا اللَّهُمَّ they said اللَّهُمَّ O Allah إِنْ if كُنْتَ
 هَذَا this هُوَ (indeed) الْحَقُّ the truth مِنْ عِنْدِكَ You فَأَمْطِرْ
 (You) rain down عَلَيْنَا upon us جِجَارَةً stones مِنَ from
 the sky أَوْ or ائْتِنَا bring us بِعَذَابٍ torment أَلِيمٍ that He
 is اللَّهُ (for) Allah اللَّهُ is كُنَّا and not وَمَا a painful
 while you وَأَنْتَ punishes them فِيهِمْ (are) among them وَمَا
 not كُنَّا is اللَّهُ Allah مُعَذِّبَهُمْ He Who will punish them وَهُمْ
 while they يَسْتَغْفِرُونَ seek forgiveness ﴿٢٨﴾

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients." 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from

the sky or bring on us a painful torment." 33. And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.

وَمَا لَهُمْ آلَا يَعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائُوهُ إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

وَمَا لَهُمْ آلَا is with them but what they hinder (people) while they (are) Allah them hindering (people) يَصُدُّونَ from the sacred Mosque الْحَرَامِ وَمَا كَانُوا and not its أَوْلِيَاءَهُ its guardians they are none (can be) إِنْ its guardians most أَكْثَرُهُمْ but the pious وَلَكِنْ the pious guardians إِلَّا except of them لَا do not know وَمَا كَانُ and not was صَلَاتُهُمْ at their prayer the House أَلَيْتِ إِلَّا except مُكَاءٌ and hand-clapping تَصْدِيدَةٌ so taste the punishment بِمَا you used to كُنْتُمْ for what تَكْفُرُونَ deny punishment disbelieve

34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious), but most of them know not. 35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

إِنَّ الَّذِينَ كَفَرُوا those who indeed have disbelieved يُنْفِقُونَ they spend أَمْوَالَهُمْ their wealth لِيَصُدُّوا that they hinder (people) عَنْ they will keep spending فَسَيُنْفِقُونَهَا (of) Allah way سَبِيلِ it will become تَكُونُ and then حَسْرَةً for them

and those الَّذِينَ they will be overcome يُغْلَبُونَ then ثُمَّ anguish
 they كَفَرُوا who have disbelieved إِلَى to جَهَنَّمَ Hell يُحْشَرُونَ ﴿٣٦﴾
 Allah اللَّهُ in order that may distinguish لِيُمَيِّزَ shall be gathered
 and will put وَيَجْعَلَ the good الطَّيِّبِ from مِنَ the wicked
 الْحَيِّثِ the wicked بَعْضُهُمْ (one) عَلَى (another) فَيَرْكُمُهُمْ
 into فِي and will cast them فَيَجْعَلُهُمْ all جَمِيعًا and will pile them
 (who are) هُمُ those (are) أُولَئِكَ Hell جَهَنَّمَ they الْخَاسِرُونَ ﴿٣٧﴾
 the losers

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. 37. In order that Allâh may distinguish the wicked from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾
 وَقَدْ نَلُوهُمْ حَقًّا لَا تَكُونُ فِتْنَةً وَيَكُودُ الَّذِينَ كَلَّهُ اللَّهُ فَإِنْ آتَتْهُمَا فَاِتِ اللَّهُ بِمَا يَمَكُونُ
 بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَاَعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ ﴿٤٠﴾

قُلْ say لِلَّذِينَ to those who كَفَرُوا have disbelieved إِنْ if يَنْتَهُوا
 past قَدْ سَلَفَ what مَا they will be forgiven يُغْفَرْ لَهُمْ they desist
 وَإِنْ but if يَعُودُوا they revert فَقَدْ then has مَضَتْ preceded سُنَّتُ
 and fight them وَقَدْ نَلُوهُمْ (of) the ancients الْأَوَّلِينَ ﴿٣٨﴾ examples
 and حَقًّا until لَا no تَكُونُ there is فِتْنَةً mischief وَيَكُودُ
 for Allah اللَّهُ all of it كَلَّهُ the religion (Islam) الَّذِينَ becomes
 فَإِنْ but if آتَتْهُمَا they cease فَاِتِ Allah اللَّهُ بِمَا
 تَوَلَّوْا and if وَإِنْ (is) All-Seeing بَصِيرٌ ﴿٣٩﴾ they do يَمَكُونُ of what
 (is) مَوْلَكُمْ Allah اللَّهُ that أَنْ then know فَاَعْلَمُوا they turn away
 and an وَنِعَمَ Portector الْمَوْلَى an Excellent your Protector
 Helper النَّصِيرِ ﴿٤٠﴾ Excellent

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. 40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِئِ السَّبِيلِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

war-booty that you may gain غَنِمْتُمْ that أَنَّمَا and know وَأَعْلَمُوا ﴿ of شَيْءٍ whatever فَإِنَّ verily لِلَّهِ to Allah خُمُسَهُ one fifth of it وَلِلرَّسُولِ (is assigned) and to the Messenger وَلِذِي الْقُرْبَىٰ and the near relatives وَالْيَتَامَىٰ (and also) the orphans وَالْمَسْكِينِ (and also) the poor who do not beg and in that which وَمَا in Allah بِاللَّهِ have believed ءَامَنْتُمْ you on the Day يَوْمَ Our slave عَبْدِنَا to عَلَى We sent down أُنزِلْنَا the two الْفُرْقَانِ (of) criterion يَوْمَ the Day when التَّلَاقِ met الْجَمْعَانِ forces وَاللَّهُ and Allah عَلَى over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿ (is) Able

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives, (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

إِذْ أَنْتُمْ بِالْمُدْوَةِ الدَّنْيَا وَهُمْ بِالْمُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لَيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَبَيِّنَةٍ وَبَيِّنَةٍ وَابْتَكَ اللَّهُ لِسَجِّعٍ عَلَيْهِ ﴿٤١﴾

side of the valley بِالْمُدْوَةِ you (were) أَنْتُمْ (remember) when إِذْ الدَّنْيَا on the near وَهُمْ and they (were) بِالْمُدْوَةِ on the side الْقُصْوَى further وَالرَّكْبُ and the caravan أَسْفَلَ on the ground lower مِنْكُمْ than you وَلَوْ even if تَوَاعَدْتُمْ you had made a mutual لَخَالَفْتُمْ appointment to meet لَاخْتَلَفْتُمْ you would certainly have failed لَيَقْضَى but (you met) وَلَكِنْ the appointment الْمِيعَادِ in that might لَيَقْضَى but (you met) وَلَكِنْ the appointment اَللَّهُ accomplish وَاللَّهُ Allah أَمْرًا a matter كَانَ that was (already)

those who مَن so that might be destroyed لِيَهْلِكَ ordained مَفْعُولًا
 هَلَكَ were هَلَكَ with عَنْ to be destroyed بَيِّنَةٌ a clear evidence وَيَجَى
 a بَيِّنَةٌ with عَنْ to live حَيَّ those who were مَن and might live
 (is) All-Hearer لَسَمِعُ Allah اللهُ and surely وَارَ clear evidence
 All-Knower عَلِمُ ﴿١١﴾

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا وَلَوْ أَرَدْنَاكُمْ كَثِيرًا لَفُتِلْتُمْ وَلَنَنْزَعَنَّ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلَيْهِ يُدَاتِ الصُّدُورُ ﴿١٢﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَقَلِيلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٣﴾

إِذْ (remember) when يُرِيكُمُ Allah اللهُ showed them to you
 He had shown مَنَايِكَ قَلِيلًا if وَلَوْ as few your dream
 you would surely have been لَفُتِلْتُمْ as many كَثِيرًا them to you
 in فِي and you would surely have disputed وَلَنَنْزَعَنَّ discouraged
 saved (you) سَلَّمَ Allah اللهُ but وَلَكِنَّ making a decision
 of what is in يُدَاتِ (is) All-Knower عَلَيْهِ certainly He إِنَّهُ
 He الصُّدُورُ ﴿١٢﴾ the breasts وَإِذْ and (remember) when يُرِيكُمُوهُمْ
 your أَعْيُنِكُمْ in فِي you met التَّفَقُّتُمْ when إِذْ showed them to you
 and He made you appear as few وَقَلِيلُكُمْ as few قَلِيلًا eyes
 Allah اللهُ so that might accomplish لِيَقْضِيَ their eyes أَعْيُنِهِمْ in
 and أَمْرًا a matter كَانَ that was (already) مَفْعُولًا ordained وَإِلَى
 all matters (for decision) تُرْجَعُ اللَّهُ اللهُ return الْأُمُورُ ﴿١٣﴾

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاغْلِبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَمَّا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe إِذَا when لَقِيتُمْ you meet
 فِئَةً a force فَاغْلِبُوا take a firm stand against (them) and
 وَادْكُرُوا Allah remember (the Name of) Kَثِيرًا much
 لَّعَلَّكُمْ you may be successful وَأَطِيعُوا Allah and obey
 وَرَسُولَهُ and His Messenger وَلَا and do not تَنَازَعُوا dispute
 فَتَفْشَلُوا lest you lose courage and depart وَتَذْهَبَ your strength
 رِيحُكُمْ and be patient إِنَّ surely Allah مَعَ (is) with
 الصَّابِرِينَ those who are patient وَلَا and not تَكُونُوا be
 كَالَّذِينَ like those who خَرَجُوا of دِيَارِهِمْ their homes
 بَطَرًا and to be seem رِئَاءَ and النَّاسِ (of) men وَيَصُدُّونَ
 عَنْ hinder (men) سَبِيلِ the Path اللَّهُ (of) Allah وَاللَّهُ
 (is) All-Encompassing مُحِيطٌ they do يَعْمَلُونَ of what Allah

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. 46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is *Muhîttun* (encircling and thoroughly comprehending) all that they do.

take away the **يَتَوَفَّى** when **إِذَا** you could see **وَلَوْ** and if **وَالَّذِينَ** souls the angels **كَفَرُوا** (of) those who **أَلْمَلِكَةَ** disbelieve **وَوُفُوا** and their backs **وَأَذْبَرَهُمْ** their faces **وَجُوهَهُمْ** smite **يَصْرِيئُونَ** (of) the blazing **الْحَرِيقِ** the punishment **عَذَابَ** (saying) taste **ذَلِكَ** Fire (of) the blazing **فَدَمَّتْ** because of what **بِمَا** this (is) **أَيَّدِيكُمْ** forwarded **وَأَنَّ** your hands **لَيْسَ** Allah **وَالَّذِينَ** and verily **كَذَّابٍ** unjust **وَالَّذِينَ** (of) Pharaoh **فِرْعَوْنَ** (of) the people **وَالَّذِينَ** (of) Allah **الْآيَاتِ** the Signs **بَيَّانَتِ** they rejected **كَفَرُوا** before them **فَأَخَذَهُمُ** so punished them **بِذُنُوبِهِمْ** for their sins **إِنَّ** (in) **الْعِقَابِ** Severe **سَدِيدٌ** (is) All-Strong **قَوِيٌّ** Allah **وَالَّذِينَ** verily **عَذَابَهُ** punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves." 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

ذَلِكَ **يَأْتِ** Allah **لَمْ** يَكْ مُغَيَّرًا **نِعْمَةً** أَنْعَمَهَا عَلَى قَوْمٍ **حَتَّى** يَغْيُرُوا مَا بَأْنَفْسِهِمْ **وَأَنَّ** الله **سَمِيعٌ** عَلِيمٌ **كَذَّابٍ** مَالِ **فِرْعَوْنَ** **وَالَّذِينَ** مِنْ قَبْلِهِمْ **كَذَّبُوا** بِآيَاتِ رَبِّهِمْ **فَأَهْلَكْنَاهُمْ** بِذُنُوبِهِمْ **وَأَغْرَقْنَا** مَالِ **فِرْعَوْنَ** **وَكُلٌّ** كَانُوا ظَالِمِينَ

ذَلِكَ **يَأْتِ** that is so **لَمْ** never **يَكْ** will **مُغَيَّرًا** change **نِعْمَةً** a grace **أَنْعَمَهَا** which He has bestowed **عَلَى** on **قَوْمٍ** a people **حَتَّى** until **يَغْيُرُوا** they change **مَا** what is **بَأْنَفْسِهِمْ** in their **سَمِيعٌ** Allah **وَأَنَّ** and verily **يَأْتِ** ownselves **عَلِيمٌ** All-Knower **كَذَّابٍ** similar to the behaviour **مَالِ** (of) the **فِرْعَوْنَ** (of) Pharaoh **وَالَّذِينَ** and those **مِنْ قَبْلِهِمْ** before **كَذَّبُوا** them **بِآيَاتِ** the Signs **رَبِّهِمْ** (of) their Lord **وَأَغْرَقْنَا** for their sins **بِذُنُوبِهِمْ** so We destroyed them **فَأَهْلَكْنَاهُمْ**

and they all وَكُلُّ (of) Pharaoh فِرْعَوْنَ the people نَالِ We drowned
wrong-doers ظَالِمِينَ were كَانُوا

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn*.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٣﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٤﴾ فَإِنَّمَا تَتَّقَنِمْ فِي الْحَرْبِ فَمُزِدْ بِهِمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٥﴾

إِنَّ verily شَرَّ the worst الدَّوَابِّ (of) moving (living) creatures
عِنْدَ with (to) اللَّهُ Allah الَّذِينَ (are) those who كَفَرُوا
they فَهُمْ disbelieve لَا so they يَوْمِنُونَ ﴿٥٣﴾ believe الَّذِينَ they
are those عَاهَدْتَ you made a covenant وَمِنْهُمْ with whom ثُمَّ
يَنْقُضُونَ they break عَهْدَهُمْ their covenant فِي كُلِّ every مَرَّةٍ
وَهُمْ and they لَا do not يَتَّقُونَ ﴿٥٤﴾ fear (Allah) فَإِنَّمَا so if تَتَّقَنِمْ
you gain the mastery over them فِي in الْحَرْبِ war فَزِدْ punish
يهِم severely in order to disperse مِنْ them الَّذِينَ those who are
لَعَلَّهُمْ behind them يَذَّكَّرُونَ ﴿٥٥﴾ learn a lesson

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

وَأِنَّمَا تَخَافُونَ مِنْ قُوَّةِ خِيَانَتِهِ فَإِنِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٦﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا
إِنَّهُمْ لَا يَتَعَزَّوْنَ ﴿٥٧﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تَظْلَمُونَ ﴿٥٨﴾

وَأَمَّا and if تَخَافُ you fear من you from قَوْمٍ any people خِيَانَةً treachery فَأَنْتُمْ throw back (their covenant) إِلَيْهِمْ to them عَلَى on equal terms إِنَّ certainly اللَّهُ Allah لَا not يُحِبُّ likes the treacherous الْمُنَافِقِينَ ﴿٥٨﴾ and let not وَلَا the disbeliever كَفَرُوا those who they can outstrip سَبَقُوا disbelieve كَفَرُوا those who they never لَا يَنْجُوْنَ ﴿٥٩﴾ will be able to save themselves وَأَعِدُوا of you can اسْتَطَعْتُمْ all مَا against them لَهُمْ and make ready قُوَّةٍ power وَمِنْ including رِبَاطٍ steeds of الْخَيْلِ war تَرْهَبُونَ (of) Allah اللَّهُ the enemy عَدُوَّ (with them) يَدُ threaten not لَا besides whom مِنْ دُونِهِمْ and others وَآخَرِينَ and your enemy تَعْلَمُونَهُمْ you knows them اللَّهُ Allah يَعْلَمُهُمْ know them وَمَا thing شَيْءٍ (from) مِنْ you shall spend تُنْفِقُوا and whatever unto سَبِيلِ the Way اللَّهُ Allah يُوَفَّى (of) shall be repaid إِلَيْكُمْ shall be treated unjustly تَطْلُمُونَ ﴿٦٠﴾ لَا and you وَأَنْتُمْ you

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِعْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِتَرْغُوبِهِ وَبِالْمُؤْمِنِينَ ﴿٦٣﴾ وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِكَ قُلُوبُهُمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنِهِمْ إِنَّهُمْ غَيْرُ حَكِيمٍ ﴿٦٤﴾ يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

﴿٦٦﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِعْ to peace and if

people قَوْمٌ because they are بِأَنَّهُمْ disbelieve كَفَرُوا those who
has خَفَّ now أَلَمْ who understand ۞ لَا do not لَا
for He knows وَعَلِمَ from you عَنْكُمْ Allah اللَّهُ lightened
there are بَكُنْ so if فَإِنْ weakness ضَعْفًا there is in you فَبِكُمْ that
they shall يَتَّقُوا steadfast صَابِرَةٌ a hundred يَأْتِي of you مِنْكُمْ
of بَكُنْ there are وَإِنْ two hundred يَأْتِي overcome
two أَلْفَيْنِ they shall overcome يَغْلِبُوا a thousand أَلْفَ you
and اللَّهُ (of) Allah اللَّهُ with the Leave بِإِذْنِ thousand
the patient الصَّابِرِينَ ۞ (is) with

65. O Prophet (Muhammad صلى الله عليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).

مَا كَانَتْ لِيَنْبِيَّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْخَرَجَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ۞ لَوْلَا كَتَبَ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ۞ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۞

مَا he should يَكُونَ that أَنْ for a Prophet لِيَنْبِيَّ it is كَانَتْ not مَا
he had made a great يُنْخَرَجَ until حَتَّى prisoners of war أَسْرَى have
the good عَرَضَ you desire تُرِيدُونَ the land فِي الْأَرْضِ slaughter
the الدُّنْيَا desires يُرِيدُ but Allah وَاللَّهُ (of) this world الْآخِرَةَ
All-Wise ۞ حَكِيمٌ (is) All-Mighty عَزِيزٌ and Allah اللَّهُ Hereafter
لَوْلَا were it not كَتَبَ from مِنْ ordainment سَبَقَ Allah اللَّهُ
لَمَسَّكُمْ a previous فِيمَا would have touched you أَخَذْتُمْ
عَذَابٌ you took عَظِيمٌ ۞ a severe فَكُلُوا (eat) enjoy مِمَّا
حَلَالًا طَيِّبًا you have gotten of booty in war غَنِمْتُمْ what
Allah اللَّهُ certainly إِنَّ Allah اللَّهُ and be afraid وَاتَّقُوا good
غَفُورٌ Most Merciful ۞ رَحِيمٌ (is) Oft-Forgiving

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَغَفِرَ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

يَا أَيُّهَا O النَّبِيُّ Prophet قُلْ say لِمَنْ to those who are فِي in أَيْدِيكُمْ your hands from الْأَسْرَى the captives إِنْ if يَعْلَمِ knows اللَّهُ He will give يُؤْتِكُمْ any good خَيْرًا your hearts في in اللَّهُ Allah has been taken أُخِذَ what مِمَّا something better than خَيْرًا you and غَفِرَ from you وَغَفِرَ and He will forgive لَكُمْ and اللَّهُ you and عَفُورٌ Allah (is) رَّحِيمٌ (is) Most Merciful وَإِنْ but if يُرِيدُوا they intend to خِيَانَتَكَ betray you فَقَدْ already خَانُوا so He gave (you) أَمْكَنَ before مِنْ قَبْلُ Allah have betrayed اللَّهُ over them مِنْهُمْ power and اللَّهُ All-Knower عَلِيمٌ All-Wise حَكِيمٌ ﴿٧١﴾

70. O Prophet (Muhammad صلى الله عليه وسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الَّذِينَ فَعَلْتُمْ التَّنَاصُرَ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا believed those who هَاجَرُوا and strove hard and fought وَجَاهَدُوا with their property بِأَمْوَالِهِمْ

وَأَنْفُسِهِمْ and their lives in سَبِيلِ the Way (of) Allah وَالَّذِينَ and those who gave asylum وَنَصَرُوا and helped أَوْلِيَاءَ some allies بَعْضُهُمْ these are (all) and (as) وَالَّذِينَ another allies أَمَّا those who believed وَلَمْ but did not emigrate مَا no لَكُمْ you owe (from) وَلَيْتِهِمْ duty of protection to them until they emigrate حَتَّى any thing حَتَّى until they emigrate وَإِنْ but if they seek your help in الدِّينِ religion فَعَلَيْكُمْ it is your duty to help them إِلَّا except عَلَى against قَوْمٍ a people يَتَنَكَّمُ you have between you وَبَيْنَهُمْ and between them يَمِينٌ a treaty of mutual alliance وَاللَّهُ Allah وَمَا of what تَعْمَلُونَ you do (is) All-Seer ﴿٧٦﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٧﴾ وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٨﴾ وَالَّذِينَ آَمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٩﴾

وَالَّذِينَ كَفَرُوا some disbelieve بَعْضُهُمْ أَوْلِيَاءُ (are) and those who gave asylum وَنَصَرُوا and those who آوَوْا and aid أَوْلِيَاءَ (of) Allah وَالَّذِينَ and strove hard وَجَاهَدُوا in سَبِيلِ the Way (them) asylum (and) وَنَصَرُوا and أَوْلِيَاءَ these are هُمُ they الْمُؤْمِنُونَ the believers حَقًّا in truth لَهُمْ for them مَغْفِرَةٌ is forgiveness وَرِزْقٌ

and those who noble/generous ﴿٦١﴾ and provision
 and emigrated afterwards believed
 of you ﴿٦٢﴾ they are along with you strove hard
 are nearer some by blood and kindred
 the decree in another ﴿٦٣﴾ (regarding inheritance)
 of every ﴿٦٤﴾ Allah verily ﴿٦٥﴾ Allah (ordained by)
 (is) All-Knower ﴿٦٦﴾ thing

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. 74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ﴿١﴾ فَيَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذِّنْ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ إِنَّا بُنَيْنَا لَكُمْ حَبْرًا وَلَئِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَنَشِيرُ الَّذِينَ كَفَرُوا يَذَابُ آلِيمٌ ﴿٣﴾

بَرَاءَةٌ from Allah and His Messenger to the polytheists made a treaty so they can travel freely throughout the land for four months but know that you cannot escape (from the punishment of) Allah and that the disbelievers will disgrace

إلى and His Messenger ﷺ Allah ﷻ from a declaration
 the النَّاسِ of mankind to the الْحَجِّ on the day يَوْمَ the day of pilgrimage الأَكْبَرِ
 (is) free from (all) obligations Allah ﷻ that أَنْ greatest
 so فَإِنَّ and so is His Messenger ﷺ polytheists الْمُشْرِكِينَ (to) مَنْ
 for ثَبْتُمْ if you (polytheists) repent فَهُوَ it is خَيْرٌ better لَكُمْ
 that أَنْكُمْ then know فَاغْلِبُوا you turn away قَوْلَيْتُمْ but if وَإِنْ you
 and give tidings وَبَشِّرِ Allah ﷻ escape غَيْرَ you can
 الَّذِينَ of a torment يَمَذِّبُ disbelieve كَفَرُوا to those who
 painful

Sûrat 9. At-Taubah (The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn*, with whom you made a treaty. 2. So travel freely (O *Mushrikûn*) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. 3. And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا لِمَتِهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١﴾ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ those with whom الَّذِينَ except you have treaty
 not ثُمَّ and who subsequently the polytheists الْمُشْرِكِينَ
 they have يُظَاهِرُوا nor وَلَمْ in aught شَيْئًا have failed you
 to ثَبْتُمْ supported عَلَيْكُمْ أَحَدًا against you فَأَتِمُوا so fulfil لِمَتِهِمْ
 (the end of) their term مُدَّتِهِمْ إِلَىٰ their treaty عَاهَدْتُمْ them
 then when فَإِذَا the pious الْمُتَّقِينَ ﴿١﴾ loves يُحِبُّ Allah ﷻ surely

then kill **فَاقْتُلُوا** the sacred **الْحُرُمُ** months **الْأَشْهُرُ** have passed **أَسْلَخَ**
 you find them **وَجَدْتُمُوهُمْ** wherever **حَيْثُ** the polytheists **الْمُشْرِكِينَ**
 and beseige them **وَأَقْبَسُوا** and capture them **وَأَخْضَرُوهُمْ**
 and **مَرَصِدٍ** each and every **كُلِّ** for them **لَهُمْ** prepare
 prayers **وَأَقَامُوا** and offer perfectly **الصَّلَاةَ** they repent **تَابُوا** but if
 their way **سَبِيلَهُمْ** then leave **فَخَلُّوا** Zakat **الزَّكَاةَ** and give **وَأَتُوا**
 Most **رَحِيمٌ** (is) Oft-Forgiving **عَفُورٌ** Allah **اللَّهُ** verily **إِنَّ** free
 Merciful

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves *Al-Muttaqûn* (the pious). 5. Then when the Sacred Months have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât*, and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

وَأَنَّ أَحَدًا مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّبِعْهُ مَأْمَنَةً ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

وَأَنَّ أَحَدًا مِنَ الْمُشْرِكِينَ of anyone **أَحَدٌ** and if **وَأَنَّ**
 so that **حَتَّى** then grant him protection **فَأَجِرْهُ** seeks your protection
 and then **ثُمَّ** (of) Allah **اللَّهُ** the Word **كَلِمَ** he may hear **يَسْمَعَ**
اتَّبِعْهُ escort him **مَأْمَنَةً** to where he can be secure **ذَلِكَ** that is **بِأَنَّهُمْ**
 they know **يَعْلَمُونَ** do not **لَا** (are) people **قَوْمٌ** because they
 for the polytheists **لِلْمُشْرِكِينَ** (there) can be **يَكُونُ** how **كَيْفَ**
 His **رَسُولِهِ** and with **عِنْدَ** Allah **اللَّهُ** with **عِنْدَ** a covenant
 you made **عَاهَدْتُمْ** those with whom **الَّذِينَ** except **إِلَّا** Messenger
 so **فَمَا** the Sacred **الْمَسْجِدِ** Mosque **الْحَرَامِ** near **عِنْدَ** a covenant
 stand you true **فَاسْتَقِيمُوا** to you **لَكُمْ** they are true **فَاسْتَقِيمُوا**
 the pious **يُحِبُّ** loves **الْمُتَّقِينَ** Allah **اللَّهُ** verily **إِنَّ** to them **لَهُمْ**

6. And if anyone of the *Mushrikûn* seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid Al-Harâm*? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِعَاقِبَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

كَيْفَ how? وَإِنْ that when يَظْهَرُوا they overpower عَلَيْكُمْ you لَا not يَرْقُبُوا they regard the ties فِيكُمْ with you إِلَّا either of ذِمَّةً or kinship يُرْضُونَكُمْ of covenant بِأَفْوَاهِهِمْ they please you وَتَأْبَى but are averse (to you) قُلُوبُهُمْ their hearts وَأَكْثَرُهُمْ and most of them فَاسِقُونَ ﴿٨﴾ (are) disobedient أَشْتَرُوا (of) Allah اللَّهُ with the Verses بِعَاقِبَتِ they have purchased ثَمَنًا gain قَلِيلًا a little فَصَدَّوْا (men) and they hindered عَنْ and سَبِيلِهِ from His Way إِنَّهُمْ indeed سَاءَ evil is مَا that which كَانُوا they used to do لَا not يَرْقُبُونَ they respect the ties فِي with ذِمَّةً or kinship إِلَّا a believer مُؤْمِنٍ regard to the وَأُولَئِكَ covenant هُمُ it is they الْمُعْتَدُونَ ﴿١٠﴾ the transgressors

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 9. They have purchased with the *Ayât* of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

إِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوْا لَهُمْ فِي الَّذِينَ هُمْ يُفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَبِلُوا أَمَّةً الْكَفَرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿١٢﴾

سورة التوبة ٩

فَإِنْ بَرَأْتُمْ عَلَيْهِمُ الْكُفْرَ، فَمَنْ تَابَ وَإِنِ انْتَهَوْا فَإِنَّهُمْ إِخْوَانُكُمْ وَآتُوا زَكَاتَكُمْ فِي سَبِيلِ اللَّهِ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٦﴾

but if they repent and give Zakat and prayers and We explain in detail religion in brothers in who know the Verses for a people their oaths after their covenant if they violate them then fight (you) your religion (of) disbelief surely they nothing so that they may stop so that they may

11. But if they repent, perform *As-Salât* and give *Zakât*, then they are your brethren in religion. We explain the *Ayât* in detail for a people who know. **12.** But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

أَلَا تَقْدِرُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَكُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَكَدُوكُمْ أَوَّلَ مَرَّةٍ
 أَنْتَحَشْتُمْ قَالَهُ أَهَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ فَتَلَوْهُمْ يَعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ
 مِنْ صُمْرَتِهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٨﴾

who have نَكَفَرُوا a people قَوْمًا you fight تَقَاتِلُونَ will not أَلَا
to expel يَخْرِجُ and intended وَهَمُوا their oaths أَبَدْنَهُمْ violated
did attack you بَدَّوْكُمْ while they وَهُمْ the Messenger الرُّسُولِ
أُولَئِكَ first مَرَّةً time أَتَخْشَوْنَهُمْ do you fear them فَاللَّهُ Allah أَحَقُّ
كُنْتُمْ if إِنْ you should fear Him تَخْشَوْهُ that أَنْ has more right
so fight against them يُعَادِبُهُمْ fight against them قَاتِلُوهُمْ believers ﴿١٧﴾ you are
مُؤْمِنِينَ ﴿١٧﴾ that will punish them بِأَيْدِيكُمْ Allah اللَّهُ by your hands وَيَخْرِجُهُمْ
over them عَلَيْهِمْ and give you victory وَيَصْرِكُمْ and disgrace them
وَيَشْفِ and heal صُدْرَ the breasts قَوْمِ (of) people مُؤْمِنِينَ ﴿١٨﴾
a believing

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear

them? Allâh has more right that you should fear Him if you are believers. 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهًّ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

وَيَذْهَبْ and removes غَيْظَ the anger قُلُوبِهِمْ (of) their hearts وَيَتُوبَ He and accepts the repentance اللَّهُ and عَلَى (on) مَنْ whom يَشَاءُ He wills وَاللَّهُ and Allāh عَلِيمٌ All-Knowing (is) حَكِيمٌ All-Wise ﴿١٥﴾ أَمْ you shall be left alone تُتْرَكُوا or حَسِبْتُمْ you think أَنْ that while has not yet يَعْلَمِ those who الَّذِينَ Allah tested جَاهَدُوا and have not yet وَلَمْ among you مِنْكُمْ have striven hard and fought His رَسُولِهِ and وَلَا Allah besides دُونِ taken يَتَّخِذُوا and Messenger وَلَا and الْمُؤْمِنِينَ the believers وَلِجَهًّ helpers وَاللَّهُ and you خَبِيرٌ Allah (is) Well-Acquainted بِمَا with what تَعْمَلُونَ ﴿١٦﴾ مَا do not كَانَ it is لِلْمُشْرِكِينَ the polytheists أَنْ for the polytheists يَعْمُرُوا to maintain مَسْجِدَ the mosques اللَّهُ the (of) شَاهِدِينَ witness against أَنْفُسِهِمْ their ownelves بِالْكَفْرِ of disbelief أُولَئِكَ such (people) حِطَّتْ are in vain أَعْمَالُهُمْ their works فِي and in النَّارِ the Fire هُمْ they خَالِدُونَ ﴿١٧﴾ shall abide forever

15. And remove the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do. 17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ
فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَن ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

إِنَّمَا (of) the mosques مَسَاجِدَ shall be maintained يَعْمُرُ only those who believe ءَامَنَ in Allah بِاللَّهِ and the Day الْيَوْمِ
the Day الْآخِرِ وَأَقَامَ (perfectly) and offer (perfectly) الصَّلَاةَ and give زَكَاةَ and none يَخْشَ but إِلَّا اللَّهَ
Allah فَعَسَىٰ expected أُولَٰئِكَ they are to يَكُونُوا of مِنَ the people of true guidance الْمُهْتَدِينَ ﴿١٨﴾
سَفَايَةَ the pilgrims الْحَاجِّ the providing of drinking water to وَعِمَارَةَ the Mosque الْمَسْجِدِ and maintenance
as كَمَن Sacred الْحَرَامِ (of) the Mosque and maintenance equal to the worth of ءَامَنَ those who believe بِاللَّهِ in Allah وَالْيَوْمِ
Last الْآخِرِ and the Day وَجَاهَدَ and strive hard and fight in فِي and strive hard and fight وَجَاهَدَ in سَبِيلِ
Way the Way اللَّهِ (of) Allah لَا (of) they are equal يَسْتَوُونَ with عِنْدَ they are equal
Allah (to) وَاللَّهُ Allah لَا and Allah يَهْدِي guides الْقَوْمَ those people
(who are) wrong-doers الظَّالِمِينَ ﴿١٩﴾

18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât*, and give *Zakât* and fear none but Allâh. It is they who are on true guidance. 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn*.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَنْخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أُولِيَآءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ
وَمَن يَتَوَلَّهُمْ مِنْكُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

الَّذِينَ ءَامَنُوا those who believed وَهَاجَرُوا and emigrated وَجَاهَدُوا and strove hard and fought
in فِي سَبِيلِ Way اللَّهِ Allah's بِأَمْوَالِهِمْ with

in ^{دَرَجَةً} are far greater ^{أَعْظَمُ} and their lives ^{وَأَنْفُسِهِمْ} their wealth
are ^{هُمْ} and they ^{وَأُولَئِكَ} Allah ^{اللَّهُ} with (to) ^{عِنْدَ} degree
their ^{رَبُّهُمْ} gives them glad tidings ^{يُبَشِّرُهُمْ} the successful ﴿٢٠﴾
and pleasure ^{وَرِضْوَانٍ} from Him ^{عِنْدَهُ} of a Mercy ^{بِرَحْمَةٍ} Lord
delights ^{فِيهِمْ} wherein (are) ^{فِيهَا} for them ^{لَهُمْ} and of Gardens
everlasting ^{خَالِدِينَ} ﴿٢١﴾ therein ^{فِيهَا} they will dwell ^{أَبَدًا}
forever ^{إِنَّ} verily ^{اللَّهُ} Allah ^{عِنْدَهُ} with him ^{أَجْرُ} reward ^{عَظِيمٌ} ﴿٢٢﴾
O you ^{يَا أَيُّهَا} (is) a great ^{الَّذِينَ} who ^{آمَنُوا} believe ^{لَا} not ^{تَتَّخِذُوا}
take ^{مِآبَاءَكُمْ} your fathers ^{وَأَخَوَانَكُمْ} and your brothers ^{أَوْلِيَاءَ}
if ^{إِنْ} protectors ^{أَسْتَحَبُّوا} they prefer ^{الْكُفْرَ} disbelief ^{عَلَى} to
Belief ^{وَمَنْ} Belief ^{يَتَوَلَّهُمْ} and whoever ^{وَمَنْ} takes them ^{وَمَنْ}
then such ^{فَأُولَئِكَ} they ^{الظَّالِمُونَ} are the wrong-doers ﴿٢٣﴾

20. Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn*.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْفِكَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٣﴾

قُلْ say ^{إِنْ} if ^{كَانَ} are ^{آبَاؤُكُمْ} your fathers ^{وَأَبْنَاؤُكُمْ} and your
sons ^{وَإِخْوَانُكُمْ} and your brothers ^{وَأَزْوَاجُكُمْ} and your wives ^{وَعَشِيرَتُكُمْ} and
your kindred ^{وَأَمْوَالٌ} and the wealth ^{اقْتَرَفْتُمُوهَا} that you have gained
and the commerce ^{تِجَارَةٌ} and the ^{تَخْشَوْنَ} you fear ^{كَسَادَهَا}
a decline ^{وَمَسَاكِنُ} and the dwellings ^{تَرْضَوْنَهَا} in which you delight
are dearer ^{إِلَيْكُمْ} to you ^{مِنَ} than ^{اللَّهُ} Allah ^{وَرَسُولِهِ} and His Messenger
and striving hard and fighting ^{وَجِهَادٍ} in ^{فِي} ^{سَبِيلِهِ}

Allah brings about يَأْتِي until حَتَّى then wait فَتَرَبَّصُوا His Way
guides يَهْدِي not لَا and Allah وَاللَّهُ His Decision بِأَمْرِهِ Allah
(who are) disobedient الْفَاسِقِينَ ﴿١٦﴾ the people الْقَوْمَ

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn*.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثَرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿١٦﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٧﴾

on/in في Allah اللَّهُ has given you victory نَصَرَكُم truly لَقَدْ
(of) حُنَيْنٍ and on the Day وَيَوْمَ many كَثِيرَةٍ battle-fields مَوَاطِنَ
إِذْ Hunain (battle) أَعْجَبَتْكُمْ when you rejoiced at كَثَرَتُكُمْ
عَنْكُمْ it availed not فَلَمْ your great number
the الْأَرْضُ for you عَلَيْكُمْ and was straitened وَصَافَتْ anything
you turned in flight وَلَّيْتُمْ then ثُمَّ (is) vast رَحُبَتْ as it earth
His سَكِينَتَهُ Allah اللَّهُ did send down أَنْزَلَ then ثُمَّ back مُدْبِرِينَ ﴿١٦﴾
the الْمُؤْمِنِينَ and on وَعَلَى His Messenger رَسُولِهِ on peace
believers وَأَنْزَلَ and sent down جُنُودًا forces (angels) لَمْ not تَرَوْهَا
وَعَذَّبَ which you saw الَّذِينَ and punished كَفَرُوا those
(of) الْكَافِرِينَ ﴿١٧﴾ the recompence جَزَاءُ such is وَذَلِكَ disbelievers
disbelievers

25. Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allâh did send down His *Sakînah* on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

ثُمَّ after then يَتُوبُ Allah will accept the repentance of مِنْ بَعْدِ Allah and He wills يَشَاءُ whom of (on) عَلَى that ذَلِكَ O you يٰٓأَيُّهَا Most Merciful رَحِيمٌ (is) Oft-Forgiving غَفُورٌ the polytheists الَّذِينَ who ءَامَنُوا believe إِنَّمَا verily الْمُشْرِكُونَ the polytheists نَجَسٌ (are) impure فَلَا so let them not يَقْرَبُوا the mosque come near الْمَسْجِدَ the Sacred Mosque الْحَرَامَ after بَعْدَ this year هَذَا وَإِنْ you fear عَيْلَةً poverty فَسَوْفَ will يُغْنِيكُمُ Allah enrich you مِنْ out of فَضْلِهِ His Bounty إِنَّ if شَاءَ He wills إِنَّ Allah surely عَلِيمٌ All-Knowing (is) حَكِيمٌ All-Wise ﴿٢٨﴾

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harâm* after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنِ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْنَاهُ اللَّهُ أَنْ يُؤْفَكَوْا ﴿٣٠﴾

فَقَاتِلُوا fight against الَّذِينَ those who لَا not يُؤْمِنُونَ believe بِاللَّهِ in Allah وَلَا nor بِالْيَوْمِ الْآخِرِ in the Day Last وَلَا nor يُحَرِّمُونَ forbid مَا that which حَرَّمَ Allah has forbidden اللَّهُ and رَسُولُهُ and His Messenger وَلَا nor يَدِينُونَ acknowledge دِينَ the religion الَّذِينَ among (of) truth (Islam) أُوتُوا the people الْكِتَابَ were given حَتَّى the Scripture (Jews and Christians)

until **يُعْطُوا** they pay **الْجِزْيَةَ** the security tax **عَنْ يَدٍ** willingly **وَهُمْ** and feel themselves **صَغِيرُونَ** subdued **وَقَالَتِ** and said **وَالْيَهُودُ** the Jews **عُزَيْرُ** Ezra is **ابْنُ** the son **اللَّهِ** Allah (of) **وَقَالَتِ** and say **الْمَسِيحُ** the Christians **ابْنُ** the son **اللَّهِ** Allah (of) **ذَٰلِكَ** that **قَوْلُهُمْ** their saying **يَأْفُوهِمْ** with their **فَمَثَلُهُمْ** mouths **يُضَاهَوْنَ** they imitate **قَوْلَ** the saying **الَّذِينَ** those (of) **كَفَرُوا** who disbelieve (disbelievers) **مِنْ** of **قَبْلُ** old **فَنَلَّاهُمُ** they are **يُؤْفَكُونَ** how Allah's **أَنَّ** **اللَّهُ** curse be on them **اللَّهُ** deluded away from the truth

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣٠﴾ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣١﴾

أَتَّخَذُوا the (Jews & Christians) took **أَحْبَارَهُمْ** their rabbis **وَرُهْبَانَهُمْ** and their monks **أَرْبَابًا** to be their Lords **مِنْ دُونِ** besides **اللَّهُ** Allah **وَالْمَسِيحَ** (they also took as their Lord) **ابْنُ** son **مَرْيَمَ** Mary (of) **وَمَا** and not **أُمِرُوا** they were commanded **إِلَّا** but **لِيَعْبُدُوا** to worship **إِلَهًا** Ilah (Allah) **وَاحِدًا** One **لَا** (there is) no **إِلَهَ** god **إِلَّا** but **هُوَ** He **سُبْحَنَهُ** from (having the partners) **عَمَّا** Praise and Glory be to Him **يُرِيدُونَ** they want **يُشْرِكُونَ** they associate (with Him) **يُطْفِئُوا** with their **اللَّهُ** Allah's **نُورَ** Light **بِأَفْوَاهِهِمْ** mouths **وَيَأْبَى** but refuses **إِلَّا** except **أَنَّ** that **يُتِمَّ** He

perfect **هُدًى** His Light **وَلَوْ** even though **كَرِهَ** hate (it) **الْكَافِرُونَ** disbelievers ﴿٣١﴾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).” 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh’s Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirân* (disbelievers) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣١﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ
عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقَرُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ ﴿٣٢﴾

هُوَ the He it is He **أَرْسَلَ** Who has sent **رَسُولَهُ** His Messenger
(of) truth **الْحَقِّ** and the religion **وَدِينِ** with guidance **بِالْهُدَىٰ**
(Islam) **لِيُظْهِرَهُ** to make it superior **عَلَى الدِّينِ** over all religions **كُلِّهِ**
the polytheists **الْمُشْرِكُونَ** hate (it) **كَرِهَ** even though **لَوْ** all
there are **يَا أَيُّهَا الَّذِينَ آمَنُوا** O you who believe **إِنَّ** verily **كَثِيرًا** many
and the **الرُّهْبَانِ** the (Jewish) rabbis **الْأَخْبَارِ** of **مِنَ**
the wealth **الَّذِينَ** who devour **لَيَأْكُلُونَ** (Christian) monks
and hinder (them) **بِالْبَاطِلِ** (of) mankind **وَيَصُدُّونَ** in falsehood
and those who **عَن سَبِيلِ اللَّهِ** the Way **وَالَّذِينَ** (of) Allah
and (do) **يَكْنِزُونَ** board up **الذَّهَبَ** gold **وَالْفِضَّةَ** silver **وَلَا** and
not **يُفْقَرُونَهَا** in spend it **فِي سَبِيلِ اللَّهِ** the Way **وَالَّذِينَ** (of) Allah
a painful **أَلِيمٍ** torment **بِعَذَابٍ** announce unto them

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikân* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and

the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allâh. And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakât* of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment.

يَوْمَ يُخَمَّى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُودُهُمْ وَظُهُورُهُمْ هَذَا مَا كَرَرْتُمْ لَأَنْفُسِكُمْ
فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّذِينَ الْفَاسِقُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا
الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

يَوْمَ (on it) يُخَمَّى will be heated عَلَيْهَا on the Day (when) فِي نَارِ جَهَنَّمَ the Fire in (of) Hell فَتُكْوَى (of) Hell جِبَاهُهُمْ and will be branded وَجُودُهُمْ their foreheads and their flanks وَظُهُورُهُمْ (the treasure) كَرَرْتُمْ (is) what مَا this and their backs (of) what مَا now taste فَذُوقُوا for yourselves لَأَنْفُسِكُمْ you hoarded
كُنْتُمْ تَكْنِزُونَ you used to hoard ﴿٣٥﴾ إِنَّ عِدَّةَ verily عِدَّةَ the number الشُّهُورِ (of) months عِنْدَ اللَّهِ with Allah اثْنَا عَشَرَ (is) twelve شَهْرًا on the Day يَوْمَ (of) Allah the Book كِتَابِ in months
وَالْأَرْضَ the heavens He created خَلَقَ when that (is) أَرْبَعَةٌ of them حُرُمٌ (are) sacred ذَلِكَ (is) the right religion الْفَاسِقُ so not تَظْلِمُوا wrong فِيهِنَّ therein
أَنْفُسَكُمْ yourselves وَقَاتِلُوا and fight against الْمُشْرِكِينَ the polytheists كَافَّةً collectively كَمَا as يُقَاتِلُونَكُمْ they fight
كَافَّةً collectively وَاعْلَمُوا but know أَنَّ that اللَّهُ those who are pious الْمُتَّقِينَ (is) with Allah مَعَ Allah

35. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred. That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* collectively as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious).

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ مَا كَانَ لِيُؤَاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحْلِلُوا مَا حَرَّمَ اللَّهُ زَيْنَ اللَّهِ لَهُمْ سَوْءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

إِنَّمَا النَّسِيءُ indeed the postponing (of a Sacred Month) زِيَادَةٌ (is)
 فِي an addition
 إِلَى the كُفْرٍ disbelief
 يُضَلُّ are led astray
 بِهِ by
 الَّذِينَ thereby those كَفَرُوا who disbelieve (the disbelievers)
 يُحْلِلُونَ who disbelieve (the disbelievers)
 مَا حَرَّمَ اللَّهُ has forbidden
 فَيُحْلِلُوا and make it lawful
 مَا حَرَّمَ اللَّهُ has forbidden
 زَيْنَ Allah
 لَهُمْ made pleasing
 سَوْءَ the evil
 أَعْمَالِهِمْ the deeds
 وَاللَّهُ and Allah
 لَا not
 يَهْدِي guides
 الْقَوْمَ the people
 الْكَافِرِينَ O you who disbelieve
 يٰٓأَيُّهَا
 الَّذِينَ O you who disbelieve
 إِذَا (is) the matter with you
 لَكُمْ what
 قِيلَ it is asked
 أَنْفِرُوا to you
 فِي to march forth
 سَبِيلِ in
 اللَّهُ Way
 أَنْتَقَلْتُمْ (of) Allah
 إِلَى you cling heavily
 الْأَرْضِ to the earth
 أَرْضَيْتُمْ are you pleased?
 بِالْحَيَاةِ with the life
 الدُّنْيَا (of) the Hereafter
 مِنَ this world
 الْآخِرَةِ rather than
 مَتَّعُ nothing
 (is) the enjoyment
 الْحَيَاةِ (of) the life
 الدُّنْيَا (of) the Hereafter
 إِلَّا but
 قَلِيلٌ little

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve. 38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

He will punish you **يُعَذِّبْكُمْ** you march forth **تَنْفِرُوا** if not **إِلَّا**
and will replace you **وَيَسْتَبْدِلْ** a painful **أَلِيمًا** with torment **عَذَابًا**
you can **تَضُرُّوهُ** and not **وَلَا** besides you **غَيْرَكُمْ** people **قَوْمًا**
all **كُلِّ** over **عَلَى** and Allah **وَاللَّهُ** at all **شَيْئًا** harm Him
you help him **تَنْصُرُوهُ** if not **إِلَّا** (is) Able **قَدِيرٌ** things
(Muhammad) **فَقَدْ** did help him **نَصَرَهُ** for indeed **اللَّهُ** Allah **إِذْ**
who disbelieve **كَفَرُوا** those **الَّذِينَ** drove him out **أَخْرَجَهُ** when
ثَانِيًا the second **اِثْنَيْنِ** (of) two **إِذْ** when **هُمَا**
he said **يَقُولُ** when **إِذْ** the cave **الْغَارِ** in **فِي** they (both) were
لِصَاحِبِهِ to his companion **لَا** not **تَحْزَنْ** be sad **إِنَّا** surely **اللَّهُ**
Allah **مَعَنَا** (is) with us **فَاَنْزَلَ** then sent down **اللَّهُ** Allah
and strengthened him **وَأَيَّدُوهُ** upon him **عَلَيْهِ** His peace **سَكِينَتَهُ**
بِجُنُودٍ (angels) which you saw **لَمْ** not **تَرَوْهَا** with forces (angels)
and made **كَلِمَةَ** the word **الَّذِينَ** (of) those who **كَفَرُوا**
and the Word **وَكَلِمَةُ** the lowermost **السُّفْلَى** disbelieve
and **اللَّهُ** (of) Allah **هُوَ** it is **الْعُلْيَا** the uppermost **وَاللَّهُ**
Allah **عَزِيزٌ** (is) All-Mighty **حَكِيمٌ** All-Wise

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. 40. If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

لَا يَسْتَفْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾
 إِنَّمَا يَسْتَفْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
 وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ
 الْقَاعِدِينَ ﴿٤٦﴾

لَا يَسْتَفْذِنُكَ ask your leave (to be exempted) الَّذِينَ would not
 وَالْيَوْمِ الْآخِرِ and Day in Allah بِاللَّهِ believe those who
 يُجَاهِدُوا they fight from أَنْ the Last
 وَأَنْفُسِهِمْ and their lives وَاللَّهُ and (is) All-Knowing
 بِالْمُتَّقِينَ ﴿٤٤﴾ it is only of those who are pious that ask يَسْتَفْذِنُكَ
 الَّذِينَ your leave لَا those who (do) not يُؤْمِنُونَ believe بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ and Day and in doubt وَارْتَابَتْ the Last
 قُلُوبُهُمْ their hearts فَهُمْ in فِي so they their doubts يَتَرَدَّدُونَ ﴿٤٥﴾
 وَلَوْ they waver they had intended to أَرَادُوا and if لَوْ certainly they would have made لَأَعَدُّوا march out
 عُدَّةً for it but كَرِهَ Allah was averse to
 انْبِعَاثَهُمْ their being sent forth فَثَبَّطَهُمْ so He made them lag behind
 وَقِيلَ اقْعُدُوا and it was said sit you مَعَ along with الْقَاعِدِينَ ﴿٤٦﴾
 those who sit (at home)

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knowing of *Al-Muttaqîn* (the pious). 45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَوْ خَرَجُوا فِيكَ مَا زَادُواكَ إِلَّا جَبَالًا وَلَا وَضَعُوا لِحَالِكُمْ بَيعُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمْعُونُ لَهُمُ وَاللَّهُ
 عَلَيْهِمُ بِالْغُلَامِينَ ﴿٤٧﴾ لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ
 وَهُمْ كَاذِبُونَ ﴿٤٨﴾

لَوْ if حَرَجُوا they marched out فَيَكُرْ with you مَا nothing زَادُوكُمْ disorder إِلَّا they would have added to you خَبَالًا except in your midst جَلَلَكُمْ and they would have hurried about وَلَا وَضَعُوا and they would have hurried about and (there وَفِيكُمْ sedition الْفِتْنَةَ and sowing among you يَتَوَنِّكُمُ to whom who would have listened سَتَعُونَ are some) among you of those وَاللَّهُ and Allah عَلَيْهِمُ (is) All-Knower بِالظَّالِمِينَ ﴿٥٧﴾ they had plotted اِتَّمَعُوا verily لَقَدْ who are wrong-doers الْفِتْنَةَ sedition مِنْ قَبْلُ before وَكَلَبُوا and had upset لَكَ for you الْأُمُورُ and the truth (victory) الْحَقُّ came جَاءَ until حَقٌّ matters though they وَهُمْ (of) Allah اللَّهُ the Decree أَمْرٌ became manifest hated (it) كَرِهُوا ﴿٥٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the *Zâlimûn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

وَمِنْهُمْ مَن يَقُولُ أَدْعُنِي إِلَىٰ وَلَا تَقْعُوبِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٩﴾ إِنْ تُصِيبَكَ حَسَنَةٌ فَسُؤُهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَكَانُوا فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦١﴾

وَمِنْهُمْ (is) مَنْ and among them he who يَقُولُ says أَدْعُنِي grant إِلَى leave me وَلَا and not تَقْعُوبِي put me into trial أَلَا surely فِي into الْفِتْنَةِ trial سَقَطُوا and verily وَإِنَّ جَهَنَّمَ the disbelievers بِالْكَافِرِينَ ﴿٥٩﴾ (is) surrounding Hell لَمُحِيطَةٌ if تُصِيبَكَ حَسَنَةٌ good فَسُؤُهُمْ it grieves them وَمِنْ مُصِيبَةٍ overtakes you يَقُولُوا a calamity but if تُصِيبَكَ indeed أَخَذْنَا We took أَمْرًا our precaution مِنْ قَبْلُ before

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَيْسَ لَكُمْ وَمَا هُمْ بِكَافِرُونَ ﴿٥٦﴾ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٧﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٨﴾

nor/or وَلَا their wealth أَمْوَالُهُمْ amaze you تُعْجِبْكَ so let not فَلَا أَوْلَادُهُمْ their children إِنَّمَا in reality يُرِيدُ Allah الله intends لِيُعَذِّبَهُمْ to punish them بِهَا with these things فِي in the life الْحَيَاةِ الدُّنْيَا the life of this world وَتَزْهَقَ (of) this world أَنْفُسُهُمْ and that shall depart (die) وَهُمْ while they are كَافِرُونَ ﴿٥٥﴾ disbelievers وَيَخْلِفُونَ ﴿٥٦﴾ they are truly لَيْسَ لَكُمْ of you وَمَا (are) of you هُمْ they are not of you وَلَكِنَّهُمْ (are) of you قَوْمٌ but they they find يَجِدُونَ should لَوْ who are afraid ﴿٥٧﴾ people a place of مُدْخَلًا or أَوْ caves مَغْرَبًا or أَوْ a refuge مَلْجَأًا concealment لَوَلَّوْا they would turn straightway إِلَيْهِ thereto وَهُمْ and they يَجْمَحُونَ ﴿٥٨﴾ rush (with a swift rush)

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allâh that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٩﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ

وَمِنْهُمْ who وَمَنْ and of them are some يَلْمِزُكَ accuse you (O Muhammad) فِي in الصَّدَقَاتِ the matter of the alms فَإِنْ if أُعْطُوا but if they are pleased رَضُوا part thereof مِنْهَا they are given لَمْ not يُعْطُوا they are given مِنْهَا thereof إِذَا behold هُمْ they were يَسْخَطُونَ ﴿٥٨﴾ are enraged وَلَوْ would أَتَّهُمْ that they رَضُوا were and مَا contented مَا أَنَّهُمْ with what اللَّهُ Allah gave them وَرَسُولُهُ and His Messenger وَقَالُوا and had said حَسْبُنَا (is) SuffICIENT for us اللَّهُ Allah will give us سَيُؤْتِينَا مِنْ of فَضْلِهِ His Bounty وَرَسُولُهُ and (also) His Messenger إِنَّا we إِلَى (to) اللَّهُ Allah implore ﴿٥٩﴾

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! 59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is SuffICIENT for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

﴿٥٨﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُؤُهِمْ وَفِي الرِّقَابِ وَالْغَنَمِ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَذْنٌ قُلْ أَذْنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٠﴾

﴿٥٨﴾ إِنَّمَا only الصَّدَقَتُ alms, charities (Zakat) لِلْفُقَرَاءِ (are) for the poor (who beg) وَالْمَسْكِينِ and the poor (who do not beg) وَالْعَمِلِينَ and those employed to collect عَلَيْهَا them (the funds) وَالْمُؤَلَّفَةِ for attracting those who have been inclined (towards Islam) and for the captives الرِّقَابِ and to (free) فِي their hearts وَالْغَنَمِ and for those in debt وَفِي those in debt سَبِيلِ Allah's Way and for (in) فَرِيضَةً a duty مِّنَ imposed (from) سَبِيلِ Allah by اللَّهُ Allah and عَلِيمٌ (is) All-Knower حَكِيمٌ ﴿٥٩﴾ All-Wise وَمِنْهُمْ those who الَّذِينَ and among them (are) يُؤْذُونَ those who يُؤْذُونَ hurt النَّبِيَّ the Prophet وَيَقُولُونَ and say هُوَ أَذْنٌ he is (lending)

what is best **حَسْبُ** he listens to **أُذُنٌ** say **قُلْ** his ear to every news)
 and has faith **وَيُؤْمِنُ** in Allāh **بِاللَّهِ** he believes **يُؤْمِنُ** for you **لَكُمْ**
 to those **لِلْمُؤْمِنِينَ** and (is) mercy **وَرَحْمَةٌ** in the believers
 hurt **يُؤْذُونَ** and those who **وَالَّذِينَ** of you **مِنْكُمْ** believe **مَامَنُوا** who
 torment **عَذَابٌ** for them **لَهُمْ** (of) Allāh **اللَّهُ** the Messenger **رَسُولُ**
 a painful **أَلِيمٌ** ﴿٦٠﴾

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allāh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٠﴾ أَلَمْ يَعْلَمُوا أَنَّهُ
 مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَبَقَ لَمْ نَرِ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦١﴾ يَحْذَرُ
 الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِنْ اللَّهَ تُخْرِجُ مَا تَحْذَرُونَ ﴿٦٢﴾

يَخْلِفُونَ بِاللَّهِ لَكُمْ by Allāh **بِاللَّهِ** they swear **يَخْلِفُونَ** to you (Muslims)
 and His Messenger **وَرَسُولُهُ** but Allāh **وَاللَّهُ** in order to please you
 if **إِنْ** they should please Him **يُرْضَوْهُ** that **أَنْ** has more right **أَحَقُّ**
 know **يَعْلَمُوا** did not **أَلَمْ** (are) believers **مُؤْمِنِينَ** ﴿٦٠﴾ they **كَانُوا**
 opposes and shows hostility **يُحَادِدِ** whoever **مَنْ** that **أَنْتُمْ** they
 for **لَمْ** certainly **فَأَبَقَ** and His Messenger **وَرَسُولُهُ** Allāh **اللَّهُ** (to)
 to abide **خَلِيدًا** (of) Hell **جَهَنَّمَ** the Fire **نَارَ** him will be
 therein **ذَلِكَ** that (is) **الْخِزْيُ الْعَظِيمُ** disgrace **يَحْذَرُ** extreme
 should be revealed **تُنَزَّلَ** lest **أَنْ** the hypocrites **الْمُنَافِقُونَ** fear
 showing **تُنَبِّئُهُمْ** a Surah (chapter of Quran) **سُورَةٌ** about them
 mock **اسْتَزِرُوا** say **قُلِ** their hearts **قُلُوبِهِمْ** (is) in **فِي** what **بِمَا** them

all that **مَا** will bring to light **خَرِجَ** Allah **اللَّهُ** but certainly **إِن** you fear **تَحْذَرُونَ**

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad عليه الله صلى), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allâh (عز وجل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٢﴾ لَا تَعْدِرُوا فَمَا كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّمْ عَنْ طَائِفَةٍ مِنْكُمْ تُغَايِبُ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٣﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٤﴾

they declare **لَيَقُولُنَّ** you ask them (about this) **إِنَّمَا** if only **كُنَّا** we were **نَخُوضُ** talking idly **وَلَعَبُ** and joking **قُلْ** (playing) say **أَبِاللَّهِ** was it at Allah **وَآيَاتِهِ** and His Verses **وَرَسُولِهِ** and His Messenger **كُنْتُمْ** that you were **تَسْتَهْزِئُونَ** ﴿٦٢﴾ you **كَفَرْتُمْ** indeed **فَمَا** make excuses **تَعْدِرُوا** no **لَا** mocking **بَعْدَ** disbelieved **إِيمَانِكُمْ** after you had believed **إِن نَّمْ** if **عَنْ** We **طَائِفَةٍ** pardon **بَعْضُهُمْ** some **مِنْ** from **بَعْضٍ** of you **تَغَايِبُ** We will punish **طَائِفَةٌ** **بِأَنَّهُمْ** others (amongst you) **كَانُوا** because **مُجْرِمِينَ** ﴿٦٣﴾ and the hypocrites men **الْمُنَافِقُونَ** criminals (sinners) **بَعْضُهُمْ** some **مِنْ** from **بَعْضٍ** another **يَأْمُرُونَ** they **بِالْمُنْكَرِ** enjoin **وَيَنْهَوْنَ** evil (disbelief) **عَنِ** and forbid **أَيْدِيَهُمْ** their hands **وَيَقْبِضُونَ** good (Islam) **الْمَعْرُوفِ** so He has forgotten **نَسُوا** Allah **فَنَسِيَهُمْ** they have forgotten **إِنَّ** them **الْمُنَافِقِينَ** verily **هُمُ** the hypocrites **الْفَاسِقُونَ** ﴿٦٤﴾ the disobedient

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât and His Messenger (صلى الله عليه وسلم) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn*. 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar*, and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٥﴾ كَذَٰلِكَ يَنْقُلُكُمْ مِنْ قَبْلِكُمْ كَأَنَّمَا أَشَدُّ مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأُولَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاَسْتَمْتَعْتُمْ بِخُلُقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حِطَّةُ آَعْمَلُهُمْ فِي الدُّنْيَا وَالْآٰخِرَةِ وَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٦٦﴾

وَعَدَ اللَّهُ has promised the hypocrites men الْمُنَافِقِينَ and women الْمُنَافِقَاتِ and the disbelievers الْكُفَّارَ the Fire نَارَ and therein shall they abide خَالِدِينَ (of) Hell جَهَنَّمَ it will حَسْبُهُمْ suffice them وَلَعَنَّ اللَّهُ has cursed them وَلَهُمْ like those كَذَٰلِكَ lasting مُّقِيمٌ ﴿٦٥﴾ is a torment عَذَابٌ them before you كَأَنَّمَا they were أَشَدُّ mightier مِنْكُمْ in قُوَّةً than you and more abundant أَمْوَالًا and power وَآكْثَرَ children فَاسْتَمْتَعُوا they had enjoyed بِخَلْقِهِمْ their portion (a while) فَاَسْتَمْتَعْتُمْ so enjoy بِخُلُقِكُمْ your portion (a while) كَمَا as اسْتَمْتَعَ their portion بِخَلْقِهِمْ before you الَّذِينَ enjoyed مِنْ قَبْلِكُمْ those كَذَٰلِكَ and you indulged in play and pastime وَخُضْتُمْ (a while) أُولَٰئِكَ they indulged in play and pastime خَاضُوا such are they حِطَّةُ they are in vain آَعْمَلُهُمْ in the الدُّنْيَا and such (are) وَأُولَٰئِكَ they the Hereafter الْخٰسِرُونَ ﴿٦٦﴾ (who are) the losers

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. 69. Like those before you: they were

mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

أَلَمْ يَأْتِيهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٠﴾
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

أَلَمْ has not يَأْتِيهِمْ reached them نَبَأُ the story الَّذِينَ of those مِنَ
قَبْلِهِمْ before them قَوْمِ the people نُوحٍ (of) Noah وَعَادٍ (of) Ad وَثَمُودَ
and Thamud وَقَوْمِ and the people إِبْرَاهِيمَ (of) Abraham وَأَصْحَابِ
and the dwellers مَدْيَنَ (of) Madyan وَالْمُؤْتَفِكَاتِ the cities
overthrown أَنَّهُمْ to them came رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ
with clear proofs فَمَا كَانَ so not اللَّهُ it was اللَّهُ Allah لِيَظْلِمَهُمْ
they used to أَنْفُسَهُمْ but وَلَكِنْ who wronged them
يَظْلِمُونَ themselves ﴿٦٠﴾ wrong وَالْمُؤْمِنُونَ the believing men
بَعْضُهُمْ and women أَوْلِيَاءُ some are protectors بَعْضٍ of others
يَأْمُرُونَ they command بِالْمَعْرُوفِ good وَيَنْهَوْنَ and forbid عَنِ the المنكر
evil وَيُقِيمُونَ and they offer perfectly الصَّلَاةَ (their) prayers
وَيُؤْتُونَ the Zakat الزَّكَاةَ and give وَيُطِيعُونَ and obey اللَّهَ Allah
will give them سَيَرْحَمُهُمُ these أُولَئِكَ and His Messenger
Allah إِنَّ Allah surely اللَّهُ Allah (is) All-Mighty عَزِيزٌ
All-Wise ﴿٦١﴾ حَكِيمٌ

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm

orders one to do), and forbid (people) from *Al-Munkar*; they perform *As-Salât*, and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٦﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٧﴾

وَعَدَ اللَّهُ the believing men الْمُؤْمِنِينَ and the believing women الْمُؤْمِنَاتِ جَنَّاتٍ Gardens and جَنَّاتٍ women under which تَجْرِي flow from تَحْتِهَا the rivers خَالِدِينَ to dwell forever فِيهَا therein وَمَسْكَنٍ mansions طَيِّبَةٍ beautiful (of) Adn (Eden عَدْنُ Gardens جَنَّاتٍ in of) Allah of اللَّهِ of رِضْوَانٌ and the Good Pleasure (Paradise) أَكْبَرُ the greatest bliss ذَلِكَ that هُوَ is الْفَوْزُ success الْعَظِيمُ ﴿٧٦﴾ O النَّبِيُّ the supreme Prophet جَاهِدِ strive hard against الْكُفَّارَ the disbelievers وَالْمُنَافِقِينَ the hypocrites وَاغْلُظْ and be harsh عَلَيْهِمْ against them وَمَأْوَهُمْ and their abode جَهَنَّمُ (is) Hell وَيَسَّ (is) the destination الْمَصِيرُ ﴿٧٧﴾ and worst indeed

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. 73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ وَإِنْ يَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ يَظْهَرَا عَلَيْكُمَا مِنْ عَدُوٍّ أَوْ أَدُوٌّ أَوْ كَفَرٌ أَوْ كَافِرَةٌ يَتَوَلَّوْا بَعْضُهُمْ أَوْسَادُهُمْ فِي الْيَمِّ وَالدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٩﴾

يَخْلِفُونَ they swear بِاللَّهِ by Allah مَا did not قَالُوا (that) وَلَقَدْ they said قَالُوا but really كَلِمَةَ the word الْكُفْرِ (of) the disbelief وَكَفَرُوا and they disbelieved بَعْدَ after إِسْلَامِهِمْ Islam وَهُمْ they resolved وَمَا that which لَوْ unable they could find (any) نَصِيرٍ and not وَمَا they were to carry out

Allah had enriched them أَغْنَاهُمْ that أَن except لَا cause to do so) if His Bounty فَضْلِهِ of مِن and His Messenger رَسُولُهُ Allah فَإِن then بَتُّوْهُ they repent بِكَ it will be خَيْرًا better لَهُمْ for them وَإِن Allah will punish them بِعَذَابِهِمْ they turn away يَسْتَوِلُّوْا but if عَذَابًا torment أَلِيمًا with a painful فِي in الدُّنْيَا the world وَالْآخِرَةِ on (there is) for them لَهُمْ and none وَمَا and the Hereafter وَلِيٍّ as وَلِيٍّ a protector وَلَا nor/or نَصِيرٍ ﴿٧٦﴾ a helper

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِذَا مَاتْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٦﴾ فَلَمَّا عَاهَدُهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٧﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٨﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغَيْبُ ﴿٧٩﴾

made a covenant عَاهَدَ (are) some who مِّنْ and of them وَمِنْهُمْ ﴿٧٦﴾ He bestowed on us مَاتْنَا (saying): if لَئِذَا Allah with فَضْلِهِ of His Bounty لَنَصَّدَّقَنَّ We will verily give charity وَلَنَكُونَنَّ ﴿٧٧﴾ those who are الصَّالِحِينَ among وَمِنْ and will be certainly He gave them عَاهَدَهُمْ then when فَلَمَّا righteous and بَخِلُوا stingy they became وَتَوَلَّوْا (with it) ﴿٧٨﴾ so He فَأَعْقَبَهُمْ (are) averse مُّعْرِضُونَ and they وَهُمْ turned away their قُلُوبِهِمْ into فِي by putting hypocrisy نِفَاقًا punished them they shall meet Him يَلْقَوْنَهُ the Day (when) إِلَى till قُلُوبِهِمْ hearts بِمَا because أَخْلَفُوا (the covenant with) Allah they broke مَا Allah and because وَبِمَا they had promised (Him) وَعَدُوهُ which كَانُوا

know they **يَكْذِبُونَ** do not? **أَوَ** tell lies **﴿٧٦﴾** they used to **أَنْتَ** that **اللَّهُ** Allah **يَعْلَمُ** knows **سِرَّهُمْ** their secret ideas **وَنَجْوَاهُمْ** and their secret talk **وَأَنْتَ** and that **اللَّهُ** Allah **عَلَّمَهُ** (is) the **﴿٧٧﴾** All-Knower (of) the unseen **﴿٧٨﴾**

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous." 76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allâh knows their secret ideas, and their *Najwa* (secret counsels), and that Allâh is the All-Knower of things unseen.

الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ فِي الْأَصْدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧٧﴾

such who give **يَلْمُزُونَ** defame **الْمُطَّوِّعِينَ** those who **الَّذِينَ** voluntarily **مِنْ** of **الْمُؤْمِنِينَ** the believers **فِي** (in) **الْأَصْدَقَاتِ** charity) **إِلَّا** except **جُهْدَهُمْ** what is available to them **فَيَسْخَرُونَ** so **اللَّهُ** will throw back their mockery **سَخِرَ** at them **مِنْهُمْ** they mock **اللَّهُ** Allah **مِنْهُمْ** on them **وَلَهُمْ** and they shall have **عَذَابٌ أَلِيمٌ** torment **﴿٧٦﴾** or **أَوْ** for them **لَهُمْ** whether you ask forgiveness **أَسْتَغْفِرُ** a painful **لَا** not **تَسْتَغْفِرُ** ask forgiveness **لَهُمْ** for them **إِنْ** if **تَسْتَغْفِرُ** you **لَنْ** times **سَبْعِينَ** seventy **مَرَّةً** for them **لَهُمْ** ask forgiveness **يَغْفِرَ** never **اللَّهُ** Allah **لَهُمْ** them **ذَلِكَ** because **يَأْتِيهِمْ** they **وَاللَّهُ** and His **يَا أَلَلَّهِ** disbelieved **كَفَرُوا** have **الْقَوْمَ** those people **لَا** and Allah **وَاللَّهُ** Messenger **يَهْدِي** guides **الْقَوْمَ** those people **الْفَاسِقِينَ** who **﴿٧٧﴾** disobedient

79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨٠﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨١﴾

فَرِحَ rejoiced الْمُخَلَّفُونَ those who stayed behind بِمَقْعَدِهِمْ in their places خَلْفَ behind رَسُولِ the Messenger اللَّهُ the Messenger (of) Allah وَكَرِهُوا and they hated أَنْ to يُجَاهِدُوا strive and fight بِأَمْوَالِهِمْ and their wealth وَأَنْفُسِهِمْ in فِي and their lives سَبِيلِ the Way اللَّهُ the Way and they said وَقَالُوا لَا and لَا تَنْفِرُوا march forth in فِي the heat الْحَرِّ in the heat قُلْ say نَارُ the Fire جَهَنَّمَ (of) Hell أَشَدُّ (is) more intense حَرًّا in so heat لَوْ if only كَانُوا they could يَفْقَهُونَ ﴿٨٠﴾ understand فَلْيَضْحَكُوا so much وَلْيَبْكُوا and (they will) cry كَثِيرًا a little جَزَاءً as a recompense بِمَا of what كَانُوا they used to يَكْسِبُونَ ﴿٨١﴾ earn

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat"; if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعِذْكَ لِخُرُوجِ فَقُلْ لَنْ نَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٢﴾ وَلَا تَضِلَّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٣﴾

a party طَائِفَةٌ to إِلَى Allah ﷻ brings you back رَجَعَكُمْ if فَإِنْ
and they ask your مَا سَأَلْتَهُمْ of them (the hypocrites) مِنْهُمْ
never لَنْ say قَتَلَ to go out (to fight) لِلْخُرُوجِ permission
fight قَاتِلُوا nor وَلَنْ (never) أَبَدًا with me مَعِيَ you shall go out
to sit بِالْقُعُودِ pleased رَضِيتُمْ you إِنَّكُمْ an enemy عَدُوًّا with me مَعِيَ
then you sit (now) فَاقْعُدُوا occasion مَرَّةً on the first أَوَّلٍ inactive
and not وَلَا those who lag behind الْخَالِفِينَ ﴿٨٦﴾
of them مِنْهُمْ any أَحَدٍ for عَلَى pray صَلِّ (O Mohammad)
at عَلَى stand نَقَمَ nor وَلَا never أَبَدًا who dies نَكَتَ (hypocrites)
in Allah ﷻ they disbelieved كَفَرُوا certainly إِنَّهُمْ his grave قَبْرُهُ
and they وَهُمْ and died وَمَاتُوا and His Messenger رُسُولِهِ
(were) diobedient فَلَيْسِقُونَ ﴿٨٧﴾

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." **84.** And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn*.

وَلَا تَتَّبِعْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨١﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِهَا لِلَّهِ وَجْهًا وَأَمَعَ رَسُولُهُ اسْتَعْتَذَكَ أُولُوا الطُّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَادِعِينَ ﴿٨٢﴾

وَلَا تَعْجَبْكُمْ أَمْوَالُهُمْ وَلَا بَنُوهُمْ وَلَا أَوْلَادُهُمْ and let not their wealth amaze you only their children intend Allah أَنْ يُعَذِّبَهُمْ to punish them with these things فِي الدُّنْيَا in this world وَتَزْهَقَ أَنْفُسُهُمْ and that shall depart (die) وَهُمْ their souls وَكَافِرُونَ ﴿٨٥﴾ (are) disbelievers and when أَنْزَلَتْ is revealed a Surah أَنْ يَأْمُرُوا (enjoining) that they believe بِاللهِ in Allah وَجَاهِدُوا and strive hard and fight along with رَسُولِهِ His Messenger those who ask your leave to exempt them أُولَئِكَ ask them and say وَقَالُوا among them wealth مِنَهُمْ and let not their wealth amaze you only their children intend Allah أَنْ يُعَذِّبَهُمْ to punish them with these things فِي الدُّنْيَا in this world وَتَزْهَقَ أَنْفُسُهُمْ and that shall depart (die) وَهُمْ their souls وَكَافِرُونَ ﴿٨٥﴾ (are) disbelievers and when أَنْزَلَتْ is revealed a Surah أَنْ يَأْمُرُوا (enjoining) that they believe بِاللهِ in Allah وَجَاهِدُوا and strive hard and fight along with رَسُولِهِ His Messenger those who ask your leave to exempt them أُولَئِكَ ask them and say وَقَالُوا among them wealth مِنَهُمْ

who sit (at ﴿٨٦﴾ الْقَاعِينَ with those مَعَ we would be نَكُنْ (behind)
home)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُوٓا۟ ﴿٨٦﴾ لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ ءٰمَنُوْا مَعَهُ جٰهَدُوْا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُوْلٰٓئِكَ لَهُمُ الْخَيْرٰتُ وَأُوْلٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٨٧﴾ اَعَدَّ اللّٰهُ لَهُمْ جَنَّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا ذَٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿٨٨﴾

رَضُوا they are content بِأَن to يَكُونُوا with those مَعَ الْخَوَالِفِ those who sit behind and are sealed up (on) عَلَى قُلُوبِهِمْ (on) فَهُمْ so they لَا يَفْقَهُوٓا۟ ﴿٨٦﴾ do not understand لٰكِنِ their hearts do understand ﴿٨٧﴾ but the Messenger الرَّسُوْلُ and those who ءٰمَنُوْا believed with him جٰهَدُوْا strove hard and fought with their بِأَمْوَالِهِمْ wealth and their lives وَأَنْفُسِهِمْ وَأُوْلٰٓئِكَ such are they لَهُمْ for whom the good things الْخَيْرٰتُ (are) and it is they وَأُوْلٰٓئِكَ هُمُ who will be successful اَعَدَّ ﴿٨٨﴾ Allah has prepared لَهُمْ gardens تَجْرِىْ flowing under them الْأَنْهٰرُ for them جَنَّٰتٍ to dwell forever فِيْهَا ذَٰلِكَ that الْفَوْزُ (is) success الْعَظِيْمُ ﴿٨٩﴾ supreme

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾

وَجَاءَ from those who made excuses الْمُعَذِّرُونَ and came the bedouins الْأَعْرَابِ لِيُؤْذَنَ asking your permission to exempt them وَقَعَدَ the الَّذِينَ who had lied to Allah and sat at home رَسُولُهُ and His Messenger سَيُصِيبُ those الَّذِينَ will seize عَذَابٌ of them كَفَرُوا disbelieve أَلِيمٌ torment who those who are weak الضَّعَفَاءِ on (there is) no لَيْسَ a painful وَلَا or عَلَى (on) الْمَرْضَى ill وَلَا or عَلَى (on) الَّذِينَ (those) who لَا if يَجِدُونَ find مَا what يَنْفِقُونَ they spend حَرَجٌ blame إِذَا and نَصَحُوا to Allah ﷻ they are sincere (in duty) رَسُولُهُ and His Messenger مَا not عَلَى against الْمُحْسِنِينَ the good-doers مِنْ (from) سَبِيلٍ ground (of complaint can be there) وَاللَّهُ and Allah عَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful ﴿٩١﴾

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers). And Allâh is Oft-Forgiving, Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَرْنًا أَلَا يَجِدُوا مَا يَنْفِقُونَ ﴿٩١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٢﴾

وَلَا nor (is there blame) عَلَى those who الَّذِينَ إِذَا مَا when أَتَوْكَ came to you لِتَحْمِلَهُمْ that you provide them with mounts قُلْتَ and when you said لَا أَجِدُ what I can find مَا

they turned تَوَلَّوْا (on it) عَلَيْهِ bear you (mounts for you) أَجْلُكُمْ
 back رَأَيْتُهُمْ while their eyes تَفِيضُ overflowing مِنْ with الدَّمْعِ
 tears حَزَنًا of grief أَلَّا that not يَجِدُوا they could find مَا
 the ground (of السَّبِيلُ only إِنَّمَا to spend ۞ ۱۷) بِنَفَقَتِ anything
 ask بَسْتَفْتُونَكَ those who الَّذِينَ (is) against عَلَى complaint)
 they are content رَضُوا (are) rich أَغْنَاءُ yet they وَهُمْ exemptions
 (the women) who sit behind الْخَوَالِفِ with مَعَ be يَكُونُوا to بَأَن
 so وَطَّيَعَ their hearts قُلُوبِهِمْ up عَلَى Allah اللَّهُ and has sealed
 they know يَعْلَمُونَ ۞ ۱۸) not لَا that

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

